

The Congregational Quarterly

EDITORIAL.

FORTY years have passed by since the publication of Charles Booth's *Life and Labour in London*, and now we have the first-fruits of a New Survey. Undertaken by the London School of Economics and backed financially by many organizations, the Survey is under the directorship of Sir Hubert Llewellyn Smith.

This first volume, entitled *Fifty Years of Change* (King, 17s. 6d.), is fascinating reading, and its charts and statistics often reveal at a glance the striking changes that have taken place during the period. The volume deals with population, cost of living, wages and hours of labour, rents and overcrowding, travel and mobility, health, education, public amenities and recreation, occupations and industries, unemployment, poor law relief, and crime.

The difficulties in the way of a Survey of this kind are very great, but they have been skilfully overcome. Not merely do the years of war cut right across the normal life of the city, but the many alterations in legislation, administration, *etc.*, make comparative statistics difficult to obtain—many indeed are the pitfalls for the uninformed and unwary.

It is impossible in a brief note to do more than touch upon some of the salient points of the Survey. Perhaps the most important is the recognition and the changed attitude of the people toward Poor Law Relief, with its far-reaching effect on modern industry.

It would seem that recourse is now had to Poor Law relief just as to other forms of social assistance, and that a person no longer feels that in applying to the relieving officer he is crossing the Rubicon.

This is all the more remarkable because of the vast extensions of the other forms of public assistance that have developed since Charles Booth's time. A mere list of these public benefits is impressive. They include Old Age Pensions, National Health Insurance, Unemployment Insurance, War Pensions, Widows' and Orphans' Pensions, Maternity and Child Welfare services, Public Health services such as those for tuberculosis and venereal disease, Acts for the State assistance of the blind, and various free provisions associated with education, and we are coming more and more to realize that these rapid developments represent a fundamental change in the relation between the State and the individual. Individual lives are now controlled and cultivated under the direct intervention of a more elaborately organized community, and the Poor Law, instead of standing by itself as something essentially alien from the other factors of a citizen's life, is coming to be regarded as only one among similar collective activities.

The sanguine hope expressed at each successive stage of social amelioration by State action, that assistance under the Poor Law would be *pro tanto* successively reduced, is not yet realized, and the

risk has developed that each provision of public assistance may stimulate the demand for it.

While therefore the expenditure on social services has very rapidly increased¹ the expenditure on Poor Law relief has also steadily grown."

Many aspects of the life of the community come under notice. The motor-car has brought a great increase in offences against the Highways Acts, betting has increased, the standard of sexual morality is lower, but there is less personal violence, much less drunkenness, and perhaps people are a little more honest. There seems, by the way, to be no mention of Children's Courts.

The statistics relating to cinemas show the hold that this amusement has obtained in a brief period, while the growth of public libraries is also significant. Due attention is paid to the provision of open spaces, while we are reminded that 30,000 tons of soot are deposited on the surface of London each year.

The various chapters are written by those specially qualified to deal with their subjects and altogether the volume contains a collection of facts that will be valuable to every social worker. There is already sufficient warrant for saying that the Survey should prove as authoritative and useful as its predecessor.

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" WE are spending the savings of the past, stopping the possibility of saving in the present, and mortgaging the saving of the future ". Such are the contentions of Sir Ernest Benn in *Account Rendered* (Benn, 6s.), a study of the trend of politics in England since 1900. And they are, we think, unassailable. The trouble is that the idea is widespread that people can go on drawing from the State for ever and ever, and there is no general recognition of the fact that we are living on our capital. *The Times* some time ago showed that it was impossible for a man with a capital of £1,000,000 and an income of £50,000 to maintain his estate intact if he made provision for death duties; the charges for income tax, super-tax, and insurance premium would be £52,837. We are piling up indebtedness, local and national, yet our income from sources like death duties must diminish. Bureaucracy, officialdom, red tape, all add to the cost, as Sir Ernest shows. By means of statistics and commentary he illustrates how the same tendency operates in both national affairs and rural districts.

Though the dogmatism and confidence of the book may irritate, it is indeed a tract for the times. But is there any political party with the courage to stand for drastic economy, to say that there are things we simply cannot afford, to insist that there must be a bigger difference between the weekly income of the man who works and the man who does not, and to sweep away all the abuses, by employers and

¹ According to the "Drage Return" (White Paper No. 101, 1929) this increase took place as follows (England and Wales): 1891, £20,125,331; 1901, £31,707,259; 1911, £55,260,872; 1921, £271,426,157; 1928, £322,689,403.

employed, in the unemployment insurance system? Is there nobody who can make clear to the present generation that we are laying up trouble in store for our children? With every sympathy with the policy of taxing those with large incomes, we cannot but urge that money which is *being drawn from capital and so reducing taxable income in future years should be devoted entirely to reduction of debt*. If the demand for increased social services and for the present expenditure on armaments continues, it will be absolutely impossible for the next generation to receive anything like the benefits from the State men are receiving to-day. A country no more than an individual can eat its cake and have it, can squander its resources on war and have them for social amelioration.

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In every department of modern life there seems to be a tendency to believe that development is possible without individual effort. *French Without Tears* indicates the prevalent opinion that a subject can be mastered without drudgery: learning to-day must be made as easy as possible, a pleasant primrose path. In the last century many artisans educated themselves by long years of sacrifice and strenuous endeavour. How many young people to-day will renounce their pleasures so that they may have money to buy books and time to read them?

The social millennium is to come, but without any personal inconvenience to anybody; Jerusalem is to be built in England's green and pleasant land, but nobody's back is to ache and nobody's hands are to be hardened or even soiled. There is to be an economic paradise, but no climbing the steep ascent of heaven, no tightening of belts. The immortal garland everybody desires, but it must come without dust and heat. There are, of course, thorny problems like poverty and unemployment to be solved, but men fondly think that by Conferences, Study Circles, and Royal Commissions they will find the way out. Is it not time that the Churches declared that it is only when men and women are willing to serve, to put themselves to all kinds of inconvenience, to seek out the poor, lonely, and helpless, and visit them in their depressing, squalid, and over-crowded houses, that these problems can be understood at all, let alone solved?

Fergie Bey, who gave his life for his country in Sudan, went to the root of the situation when he said:—

I need hardly say that my idea of taking a census is being laughed at by people who don't realize that it's as easy as falling off a log if one is prepared to undertake the extra work involved. That, I'm afraid, is at the bottom of most of the trouble. There aren't many who are willing to do more than they are bound to do.

This lesson needs to be learnt within the churches, and it must be learnt speedily if the churches are to live. Is the same amount and quality of personal service being done by Christians to-day as was

being done fifty years ago? Are not far too many of them sitting at ease in Zion? When we think of the Christian Instruction and Itinerant Societies which were so prominent a feature of the Independent Churches a hundred years ago, are we sure that the service they represented can be paralleled to-day, even remembering all that Sunday School teachers are doing?

And sometimes we wonder if the aversion to visitation which is not uncommon in the ministry does not spring from disinclination for the hard grind and the laborious task, and does not explain much of the indifference in regard to organized religion. It is so much pleasanter to study humanity *via* Mr. Walpole or Mr. Wells, Mr. Phillpotts or Mr. Priestley, than to trudge along grimy streets and call on Bill Bailey in Back Alley or Eliza Greenhalgh in Brick Row. Is there not here a great opportunity for churches and ministers to set an example in a slack and easy-going age? T. E. Brown's "Pazon Gale" should be searching and challenging to more than parsons:—

For there's pazonz now that's mortal proud,
 And some middlin' humble, that's allowed;
 And there's pazonz partikler about their clothes,
 And rings on their fingers and bells on their toes:
 And there's pazonz that doesn' know your names,
 "Shut the gate, my man", and all them games,
 And there's pazonz *too* free—I've heard one cuss
 As hard and as hearty as one of us.
 But Pazon Gale—now I'll give you his size,
 He was a simple pazon, and lovin' and wise.
 That's what he was, and quite uncommon,
 And never said much to man nor woman;
 Only the little he said was meat
 For a hungry heart, and soft and sweet,
 The way he said it.

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We have frequently mentioned the remarkable missionary survey which the "World Dominion" Movement is making all over the world. The most recent volume deals with *The Pacific Islands* (World Dominion Press, 2s. 6d.), and is the work of a Methodist, the Rev. J. W. Burton, although Dr. Kilgour contributes an informing and well-documented chapter on "The Bible in the Pacific." This volume is of particular interest to Congregationalists because of the long-established work of the London Missionary Society in the South Seas, and the Society can take no small pride in the fact that large blocks of the islands are recorded as "fully evangelized". All manner of interesting points come out in the survey. Very interesting, for example, is the comparison of Protestant and Roman Catholic statistics, especially as showing the much fuller use of native workers made by the Protestant Missions. Thus, while the Roman Catholics have 1,398 missionaries to 805, their native workers are

but 1,530 against 4,240. The Roman Catholic community is 252,792 with 47,039 scholars, the Protestant 375,111 with 97,849 scholars.

The area is well supplied with missionaries when compared with other parts of the world. It has 400 per million of the population, India having 17, and China 11 only.

And once more we meet the now ubiquitous cinema :—

The labour-recruiting schooners ply the coast of the Solomon Islands, and every allurements is offered to induce the islanders to enlist. The motion pictures shown on these schooners attract crowds of native youths who gaze wide-eyed at the cow-boy and other wild-west films, thinking probably that these pictures represent the life which will be theirs when they have made their mark on the contract paper.

We often wonder why the Christian Churches are so much behind "the world" in making use of the inventions of science. Why are not "moving pictures" baptized into the service of the Kingdom of God? We believe that there are Methodist Central Halls with cinemas that are rarely used because of the lack of suitable films. Here is a great opportunity for denominational Publication Departments. Will the churches make use of films only when something better has been discovered?

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WRITING in the *Church Quarterly Review* for January on "The Lambeth Conference and Reunion", the Bishop of Gloucester has something to say about the Nonconformists. The article is, we regret to say, marked by those touches of superiority which the Bishop has led us to expect in his writings on reunion. It ends :—

After all I would venture to suggest to our Free Church brethren that it is possible that sometimes they may be wrong, and that the right method for approaching reunion is not that of scolding us when we do not do exactly what they want. At any rate, I believe that there has been no going back in this Lambeth Conference, that we have tried to advance in every direction towards unity, where it was possible, and we are quite prepared to face the judgment of even the Nonconformist Churches in a calmer moment.

Why the Bishop should feel it necessary to say this we cannot fathom. He has already stated very emphatically that his conception of the Church is altogether different from that of the Baptists and Congregationalists :—

As regards the Baptist Church, it has definitely and decisively repudiated the whole conception of the Church which we put forward. It made it perfectly clear that the Baptists had no desire to join, or belong to, or take part in any such reunion as we proposed.

Much the same really is true about the Congregationalists. Rightly or wrongly, we believe that there must be a universally recognised ministry, and that universally recognized ministry must come through the Episcopate. They definitely repudiate the idea that Episcopal Ordination should be necessary for the united Church.

The Bishop is, of course, quite correct here. Nor can there be any compromise between those who believe that the Church is composed only of those who believe in the Lord Jesus Christ and desire to worship and serve Him and those who believe that the Church is composed of all those who have been baptized. It is surely well that, having recognized this cleavage, we should bear our own witness and get on with our own work while doing all we can together and giving each other credit for conscientious beliefs. We cannot think, however, that the tone of the Bishop of Gloucester's contributions helps to this desirable end.

It is encouraging that we can put side by side with the Bishop's emphatic belief that there "has been no going back" a verdict like that of Canon Raven's in *Looking Forward* (Nisbet, 1s.), where he says:—

The Report of 1930 wholly lacks this "divine" quality [which marked the Appeal of 1920]. It is stiff even to pedantry, correct but cold, a party triumph for ecclesiasticism rather than a lead to the Church from its Fathers in God. It may be wise in deliberately crushing the hopes of a great number both of Anglicans and Free Churchmen, for we are not yet ready for reunion at home . . . But that such wisdom is from above, or that the mind behind it is consistent with the declaration of Part I, seems open to very grave doubt.

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In the minister's vestry where these words are being written there are some thirty little volumes which constitute a constant temptation and snare. They are books of prayers, devotional services, *etc.*, all of them published within the last ten years, most of them by Nonconformists. This supply seems to indicate a demand for this kind of book by Free Church ministers—a demand the healthiness of which we are not prepared to guarantee. Written prayers have their place in private and in public worship, and it would be foolish to despise these collections, which contain many beautiful and helpful prayers, by no means all ancient. But the growing tendency to run to such aids on every conceivable occasion is disquieting, and it is worth the careful consideration of both ministers and people.

So much having been said, we are anxious to commend the Rev. C. E. Watson's *Rodborough Bede Book*, for which we have nothing but praise. Mr. Watson modestly hides his name, but the credit for the compilation is due to him, though no doubt it must be shared by the church for which the book has been primarily prepared, a church organized on unique lines which have already been described in our pages. All churches, however, could use the book, not merely the 30 pp. devoted to Church Meetings, but throughout, while the Orders for Baptism and the Eucharist deserve special mention. The volume is not published in the ordinary way, but the author will supply copies to ministers (2s. 6d.), and, if there is sufficient demand, let churches have orders for not less than fifty copies at cost price.

WE often hear talk about "Public School religion". We wonder sometimes how many of the boys from Free Church homes who have attended Public Schools are in close and active association with the Free Churches ten years after they have left school. If we could obtain a list of the boys who have left (a) Mill Hill—"the Dissenters' Grammar School", it used to be called—and Taunton, (b) Caterham and Silcoates, since the war, what percentage of them should we find in constant attendance at worship, and regularly engaged in Christian service? We get the impression up and down the country that the proportion would be but small, and this is borne out by the testimony of others. Sometimes it has been claimed that "Student Movement religion" does not help the ordinary churches. Can the same thing be true, so far as the Free Churches are concerned, about "Public School religion"?

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THE *Memoir of J. E. C. Bodley*, reviewed within, furnishes a number of interesting sidelights on political life.

I. *On the value of Royal Commissions* :—

That Commission [on the Housing of the Working Classes] was heralded as the opening of a new social era. The future King of England consented to serve upon it. The last leader of the great Tory Party left its table to become Prime Minister. The venerable head of the Roman Church in England brought all his love for the suffering poor to bear on its deliberations. The Chairman was Mr. Gladstone's ablest colleague in his second Ministry. All these eminent persons died without seeing any of their recommendations carried out.

II. *A Liberal Bishop on Liberal ecclesiastical appointments*.

The Bishop of Hereford, Dr. Percival, in Nov., 1908 (note the curious mistake about Asquith's father) :—

... The ecclesiastical appointments of our two Liberal Premiers have been truly wonderful. Why Chichester was chosen I cannot imagine, and now Asquith has sent to rule over the Northern Province an astute opportunist whose whole record is that of a clever Tory of Ritualistic sympathies. Altogether it gives an odd impression of our English Church to think of the son of a Yorkshire Congregational Minister appointing to that Archbishopric the sacerdotal son of a Scotch Presbyterian Minister. Asquith did not make me the offer but he wrote me a letter to tell me I was too old, couched in needlessly flattering terms, a sort of eulogistic obituary notice. Asquith had evidently been sedulously coached up as to my age and decrepitude, as I have some reason to think, by my archi-episcopal brother.

III. *Bodley on Luck in Politics* :—

All the same it is a pity that all my unique knowledge of what is going on in Europe cannot be utilized. Luck is a great element in such things. Fisher, the Oxford don, who was suddenly made Education Minister, got his appointment in this wise. Lloyd George, who knows nothing of Europe, thought he would like a little instruction in elementary history, so asked someone to recommend a teacher. Fisher was sent to him and so impressed the Prime Minister by his knowledge of the difference between Bulgaria and Roumania, that he at once made him a Cabinet Minister. I wish I was in Paris with Lloyd George instead of Milner, who, being an expert on South Africa, is taken to negotiate with the French.

THE ROMAN CHURCH AND RELIGIOUS LIBERTY.

One of the most striking features of English religious life, since the end of the war of 1914-1918, has been the increase, both in volume and in activity, of Roman Catholic propaganda. It is seen in many different spheres of action: in literature, in social affairs, in education, and in politics. For that increase one great political fact is a main reason. I refer to the Irish Treaty of 1921. Previous to that event, Roman Catholics in England were divided amongst themselves, and also a large part of their energies was directed into a political channel not directly connected with religion. The great majority of Roman Catholics in England were (as they still are) Irish or of Irish descent; but an appreciable minority was (and is) English—descended from old English families who “kept the faith” during the Reformation, or from converts: and those “English Catholics” were led by aristocrats like the old Duke of Norfolk—men having considerable social prestige and great wealth. The consequence was a cleavage in the Roman Catholic ranks, the Irish section being passionately “Home Rule,” and the English section (backed up by wealth) being mainly Unionist. The intense ardour of the Irish Home Rulers made co-operation of the two sections, even on religious matters, very difficult; and, furthermore, the activity used up in political controversy could not be available for religious propaganda. All those difficulties have now disappeared. I do not say that fact is the only reason for the increase of Roman Catholic propaganda. Some increase would have been in any case inevitable as time brought more efficient organization; but this cause is the main one.

One of the characteristics of that propaganda, on the political side, is the demand for concessions in the name of justice and fair play. It was on that same ground that Daniel O’Connell, a hundred years ago, based his claim for Catholic Emancipation. “Electors of the County Clare!”, he said, “. . . They may send me to prison, I am ready to go there to promote the cause of the Catholics and of universal liberty”. He maintained that the penal laws for religious belief were in themselves unjust; therefore, they should be repealed¹. Yet, in that very year of Catholic Emancipation in Great Britain and Ireland, the Pope, as Sovereign of the States of the Church, was tightening the bonds of intolerance.

A general edict of the Holy See of Rome, dated the 14th of May [1829], orders every person to give information as to all heretics, or those who are suspected of being so . . . By this edict, it is forbidden to every Catholic to hold any intercourse, or even to eat,

¹ See Denis Gwynn, *The Struggle for Catholic Emancipation*, 1928, p. 245, *et passim*.

with Jews, or to suckle or educate their children, or render them any service whatever.

It was also commanded that all persons should give information if they knew of any other persons

who oppose themselves to the acts of the Holy Inquisition, or who take part in abusing the informers whom it welcomes and rewards, or who possess books of heretical authors, or discuss religious matters without the authority of the Holy See¹.

It was, of course, right for the British Parliament to grant Catholic Emancipation, in spite of such tyranny as the above elsewhere. Justice should be done even if others do it not. However, the above is an instance of the question which is continually recurring. Is it the case that Roman Catholicism demands liberty where she is a minority, and denies, or tends to deny, it where she is a majority; and, if so, why is that? An answer will be found in considering what is the doctrine of the Roman Catholic Church as to the nature and functions of the State and of individual conscience; and as to the relations of the Church to both.

Fortunately, full information is easily obtainable as to these matters. Pope Leo XIII, who died as recently as 1903, was a great writer of encyclical letters: in them, during his long reign, he dealt with most of the main problems of religious, social and political life. The chief of these encyclicals are published in English by the Catholic Truth Society, London, in a handy volume entitled *The Pope and the People*. The following quotations should make clear the Roman Church's position on the matters mentioned above:

Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.—Encyclical *Immortale Dei*, 1885.

Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven.—*Arcanum Divinæ*, 1880.

If the laws of the State are manifestly at variance with the Divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ: then, truly, to resist becomes a positive duty, and it is a crime to obey.—*Sapientiæ Christianæ*, 1890.

In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be

¹ See *The Gentleman's Magazine*, London, 1829, p. 69.

supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay, further, it is not enough sincerely and firmly to assent also to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed, in her common and universal teaching, and which the Vatican Council declared are to be believed "with Catholic and Divine faith". But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the authority and leadership of bishops, and above all of the Apostolic See.—*Sapientia Christianæ*.

Justice itself forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness; namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary to the State, that one must be professed which alone is true.—*Libertas*, 1888.

While not conceding any right to anything save what is true and honest, the Church does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding some greater evil, or of obtaining or preserving some greater good. . . . But, to judge aright, we must acknowledge that the more a State is driven to tolerate evil the farther is it from perfection; and that the tolerance of evil which is dictated by political prudence should be confined strictly to the limits which its justifying cause, the public welfare, requires.—*Libertas*.

Let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, the *liberty of worship*, as it is called. This is based on the principle that every man is free to profess, as he may choose, any religion or none . . . Such a liberty, when offered to man, is a power given him to pervert or abandon with impunity the most sacred of duties, and to exchange the unchangeable good for evil; which, as we have said, is no liberty, but its degradation, and the abject submission of the soul to sin.—*Libertas*.

Let it be remembered always that: by "the power to which has been committed the charge of heavenly things", the Pope means the Roman Church exclusively; that by "the Divine law," "duties imposed by religion", "what is true and honest", "truth and justice", he means what the Roman Church declares to be such: so that, for example, denial of Papal Infallibility, the Immaculate Conception, or Transubstantiation, would be as truly, though in a different way, "evil", as theft or murder. What follows but this?—The Roman Church is a legislating power able to give law, whenever it deems it possible and good to do so, to individuals and to States; the State should establish that Church and place others in an inferiority; even if other beliefs are allowed at all, it should be so as little as possible, and only as a concession, for they have no *right* to toleration; that true liberty consists in obeying the Roman Church; and that that Church, while disliking the State recognition of liberty for *other* beliefs, holds that *its own* freedom cannot rightly

be interfered with by the State. In short, when we are weak, we demand liberty; when we are in power, we deny or restrict it. "I, the Roman Church, demand full liberty, for I am true, and truth should be free; but I deny *you* have any right to it, for you are untrue, and untruth should not be free".

The working of that theory is seen throughout all the history of the Roman Catholic Church since that part of the medieval period when the Papacy became a dominating power. In the later Middle Ages it expressed itself through the establishment of formal "inquisitions of heretical pravity", as to which a standard modern Roman Catholic work of reference¹ says:

The duties and powers of inquisitors were minutely laid down in the canon law, it being always assumed that the civil power will favour, or can be compelled to favour, their proceedings. Thus it is laid down that they "have power to constrain all magistrates, even secular magistrates, to cause the Statutes against heretics to be observed", and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication;" also that inquisitors in causes of heresy "can use the secular arm", and that "all temporal rulers are bound to obey inquisitors in causes of faith".

It must be remembered that the whole medieval theory was persisted in by the Papacy even beyond the days of the Reformation. After the Thirty Years' War (1618-1648), it was finally plain that a settled political place in European life must be occupied by the Reformed Churches, and the Peace of Westphalia made its arrangements on that basis. What was the attitude of the Papacy?

On November 20th, 1648 [Pope] Innocent X published the memorable Bull *Zelo domus Dei*, in which he declared the Peace of Westphalia to be "null and void, accursed and without any influence or result for the past, the present, or the future"; and he expressly added that no one, even if he had promised on oath to observe the Peace, was bound to keep the oath².

In the very next generation we had, in England, the interesting case of the Roman Catholic King, James II, who nominally advocated liberty of conscience, but of whom Macaulay³ truly said:

In 1679, and long after that year, James was a most bloody and remorseless persecutor. After 1679, he was placed at the head of the government of Scotland. And what had been his conduct in that country? He had hunted down the scattered remnant of the Covenanters with a barbarity of which no other prince of modern times, Philip II of Spain excepted, had shown himself capable. . . . By what advice was James guided? . . . The Ambassador of France, the Nuncio of Rome, and Father Petre the Jesuit. And is not this enough to prove that the establishment of equal toleration was not his plan? Was Louis for toleration? Was the Vatican for toleration?

¹ Addis and Arnold, *Catholic Dictionary*, 1917, p. 45.

² See *Cambridge Modern History*, IV. 688.

³ *Essay on Mackintosh's "Revolution"*.

Was the Order of Jesuits for toleration? . . . The plan of James seems to us perfectly intelligible. The toleration which, with the concurrence and applause of all the most cruel persecutors in Europe, he was offering to his people, was meant simply to divide them.

Of all countries, Spain was that in which the Roman Catholic Church retained its firmest hold. In that land the Inquisition was maintained right into the nineteenth century, even being restored for a time after its temporary abolition by Napoleon Bonaparte. Even at the present day, in Spain, the legal position, as to toleration, is anomalous. The eleventh article of the Constitution begins by guaranteeing freedom to adherents of all religions; but it then forbids "external signs, or public manifestations, of any religious confessions except that of the State". When even this minimum of tolerance was legalized in 1876, it was enacted only through a bitter struggle in the Cortes. The process can be followed by consulting the back files of the *London Times*¹:

Every step of even bare legal recognition of non-Catholics was fought, by the clerical party, as an insult to Spanish religion; and the Vatican expressed its displeasure. In 1910, when the then Liberal premier, Canalejas, attempted to interpret the Constitution in a more tolerant direction, the Vatican broke off diplomatic negotiations, and the Primate of Spain (the Archbishop of Toledo) ordered public prayers for "the cessation of the persecution of the Church".

After the union of Italy into one kingdom in 1870, a policy was adopted of establishing Roman Catholicism as "the religion of the State", but also of "tolerating" other forms of worship. The Concordat between Fascism and the Papacy, in 1929, altered that by regarding non-Catholic cults no longer as merely "tolerated," but as "admitted". This change has been acquiesced in only reluctantly by the Pope, who has also repeatedly endeavoured to induce the Italian State to restrict Protestant propaganda as coming under the Concordat's prohibition of "offensive expressions and insults against the Pontiff"².

In a very distant part of the world an interesting incident occurred in 1929, when the Government of Peru issued a decree forbidding any religion save Roman Catholicism to be taught in any school (even a private one). The English *Catholic Times*, November 15th, 1929, had an article enthusiastically approving that decree.

The same paper has been equally enthusiastic this year in support of an equally interesting incident in Ireland. The municipality of the County of Mayo had refused to appoint a lady as librarian because she was a Protestant. The Free State Government thereupon

¹ May 5, 1876, page 5, column 2; May 6, p. 7, col. 4; May 12, p. 5, col. 4; May 18, p. 7, col. 4, and same date, p. 11, leading article; June 10, p. 7, col. 3; June 12, p. 7, col. 3; June 17, p. 7, col. 5; June 19, p. 7, col. 4-5; June 26, p. 7, col. 4.

² See *The Times*, January 8, 1931.

suppressed the municipality and itself appointed the lady. The result has been an agitation directly tending towards penalizing non-Catholics. The English *Catholic Times*, January 3rd, 1931, said :

The question will arise again in an aggravated form, perhaps in Kerry or Donegal or Tipperary. It may spring out of the appointment of a nurse or a doctor or another librarian, but that it will resolve itself eventually into a demand for the amendment of the law there is no doubt.

Cardinal McRory, Roman Catholic Archbishop of Armagh, has also been demanding that freedom of speech over the wireless shall be denied to advocates of unorthodox theories on theology¹.

The notorious Maltese case need not here be gone into in detail. A full *résumé* of it has been published by the present writer in a sixpenny pamphlet, *Civil and Religious Liberty in Malta* (Evangelical Alliance, London). Suffice it to say that, when religious liberty was recognized there by a Royal Order in Council in 1906, the then Archbishop of Malta petitioned King Edward VII against it, and the endeavour ever since has been to nullify it.

A few words must be said here in regard to the Roman Catholic position as to education. The claim at present being put forward by the Roman Catholic bishops in England is that the denominational schools shall be paid for by the general public although still subject to denominational tests for the teachers and owned and controlled by the denomination. This demand is unjust, as violating the right that those who pay should control; but the interest of the demand arises also from the fact that it is nominally based on a claim for fair play: "everyone should be treated alike". The plain fact is, however, that in educational matters the Roman Church does not believe that everyone should be treated alike. She claims a right, as infallible interpreter of faith and morals, to dominate education because it is a moral matter. I recommend a perusal of the present Pope's encyclical (December 31st, 1929) on "The Christian Education of Youth": (it is obtainable from the London Catholic Truth Society). The Pope said :

First of all education belongs pre-eminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God himself, [and] the extent of the Church's mission in the field of education is such as to embrace every nation, without exception, . . . and there is no power on earth that may lawfully oppose her or stand in her way.

When, then, Roman Catholics verbally base educational claims on "equal rights for all", that is a mere appeal to Protestant sympathies, and is not the real policy of Rome herself.

To sum up :—Theoretically, the Roman Church is still committed to all her intolerant maxims of past ages. In such small degree as

¹ See *The Catholic Herald*, February 7, 1931.

is possible, she puts them into practice; but they are so opposed to modern ideas that eventually the Papacy may be compelled to revise them. The fact remains, however, that they are not yet revised. Civil States, then, while allowing full equality to Roman Catholics, should resist all claims (which are bound to be made vehemently) for special privileges.

J. W. POYNTER.

THE SONG OF MANY SONGS.

I

Clear to my waking dreams it came that night :
 It seemed God's choirs tossed o'er the balustrade
 Of their vast gallery on song's cascade,
 For my behoof, their surplus of delight.
 Not to such earth-born speech as even at height
 Of their winged passion poet-souls have made
 For their winged moods the glorious air was played :
 Yet each note's mated word I heard aright.
 Only each word held many words, enwrought
 Word within word—stern, promise-toned, glad, wild
 With pulsing woe—till from their union
 Sprang a new word with all the meanings fraught
 Of all the rest, blended and reconciled,
 And till the song fused all life's songs in one.

II

Grief sang, yet all its accents shed their pain
 As joy's voice mingled with its minor key ;
 Joy's resonant pæan rose, a sounding sea,
 Yet waxed more splendid as grief joined the strain ;
 And loneliness and love hymned one refrain
 That made them in rich harmony agree ;
 And high did death and immortality,
 Diverse yet one, their ringing parts sustain.
 A dream—and yet, I know, a sure presage
 Of the loud-pealing music which at last
 In hail of history's finished course shall swell,
 When all time's discords, ceasing from their rage,
 Shall kiss and fashion, at God's signal-blast,
 Eternity's great anthem " All is well !".

HENRY W. CLARK.

TOWARDS A DOCTRINE OF SALVATION.

THE emphasis in the title must be upon the word "towards". This article aims at doing little more than indicating a method of approach to the subject. One has been incited to attempt this by the fact that repeated efforts to read and appreciate the classical books on the subject have for the present writer proved abortive. Advocates of the classical school of theology may hint that such failure is due to lack of theological profundity. But it is possible that there are other methods of approach to the subject which will carry some of us further than traditional paths can take us. After all, a great deal of water has gone under the bridge in the last century; our outlook on human personality and on the universe has undergone a very radical transformation. For that reason it may be wise for us to spend less time attempting to interpret the classical doctrines to the modern mind. Rather let us start from our modern categories, and see what place Jesus occupies in relation to them.

We have passed through an exhilarating period of expansion of the horizons of knowledge. The romancers have with difficulty kept pace with the rush of progress. As the dry land, the sea, the air, in turn lost their mystery, they were driven to weave their tales about the planet Mars. As such romances have in their turn grown tame, they have been driven to offer our jaded palates the stimulus of excursions into the fourth dimension.

All these explorations were stimulating in their day. But the outcome of it all is a sense of disappointment. The tracts of the universe that we have laid bare have proved empty of something vital to us that we were really seeking. The results are unsatisfying. The secret has eluded us.

There is one more world to conquer, and its gateway is our own personality. It is a ghostly, mysterious world, in which it is hard to tell dream from reality, and the more difficult to understand because of the incredible and topsy-turvy fact that we are both explorer and explored. The scientific exploration of this world we call variously philosophy, religion, psychology. It is the method of psychology that has given us a new impetus by its recent developments. We have been shown something of the mechanism of our own minds. Analysis of the mind has made us aware that our personalities are formed by a combination of certain instinctive elements, very much as our bodies are composed of certain chemical elements. The elements both of body and of mind are combined in a very complicated way, and unknown factors seem to enter into the making of those "wholes" which we call "personality", "body". It is certain that no known psychological or chemical formula will exhaust the content of these entities.

The discovery of the new possibilities of this uncharted region of the human mind has gone to the head of our generation, as new wine is apt to do. The possibilities of this realm are perhaps not so easily appreciated by the masses as are the conquests of physical science; but, nevertheless, in one shape or another the influence of this new outlook touches innumerable people. In its lower forms it finds expression as "Tips for the Salesman. How to cultivate a Compelling Personality". Rising a little higher, it guarantees us an escape from bodily ailments. It approaches the realm of religion when it envisages an escape from mental ills.

How deeply psychology has influenced our outlook on personality is plainly seen in the writings of many modern dramatists and novelists. There are, it is true, some on whom psychology has the unfortunate effect of narrowing their notion of the human mind. Bitten by the Freudian hypothesis they reduce personality to variations on the theme of sex, and they explore this realm with almost unnecessary thoroughness. But this is a blind alley, and the most vigorous minds do not stultify themselves in it. A more interesting and significant literary development marks the writings of many modern authors. We may describe it as a sense of the "fluidity" of life. The sense of this fluid impermanence is deeply characteristic of much modern literature. We find H. G. Wells taking as the text of his *William Clissold* the significant inscription on an old fountain, *πάντα ῥεῖ* (*all things are in flux*). The same notion seems to underlie the method of such a typical psychological novel as Virginia Woolf's *To the Lighthouse*, with its effect of life as a flickering phantasmagoria. No doubt all this is the literary expression of that outlook of which Bergson is the philosophic counterpart.

What of human personality? In such an intellectual atmosphere it cannot escape keen examination and questioning. Is it, too, in flux? Is there really such a thing as individuality? If so, in what does it consist?

The most remarkable statement of this problem is found in the plays of Pirandello. This dramatist is obsessed by the instability of human nature, and with diabolical ingenuity sets his stage and works his puppets to show that in varying circumstances they are different people. And at last, when the puppets have walked and talked their little hour, he asks with triumphant satire, "Now, what were these people that you have seen? Which were the real people? Is there such a thing as a real person? What is the reality behind the flicker? Is there a reality?" Pirandello seems to have no answer. He is content to state the problem. Such a dramatic statement has its value. We are perhaps too ready to assume that we have a real and inalienable self which maintains its integrity in the flow of experience. Our certainty of the integrity and inviolability of our personality is perhaps too lightly won. This is no doubt what Anatole France has

in mind when in Gulliverian mood he records the meditations of his dog, Riquet :

I am the centre of all things ; men, beasts and things, friendly and adverse, are ranged about me.

All is flux and reflux. I alone remain.

All else certainly seems to be flux and reflux. Are we justified—any more than Riquet—in assuming that we remain, islands washed by the flow of all else ?

This line of speculation may readily lead to a mood of cynicism and a sense of futility. It does so in some cases. But the human spirit is a hardy plant, and is neither to be crushed nor disillusioned by such demonstrations of the complexity of our nature. We are not so easily to be convinced that all this hard-won world of beauty, truth, and goodness into which we have fought our way has no solid core of permanence under its mask of change. And, if that is so, we who behold it and apprehend it may surely believe that there is for us, too, a permanence of some sort.

But that permanence may not be quite what we have thought it. It may even be more insecure than we have thought it. We have passed through a period of intense individualism. This has been reflected in our notion of our personality as something sharply defined, separate from all else. We have even pictured the after-world as a place in which we shall sit in lordly enjoyment of the rewards of individualistic merit.

But all this modern speculation forces us to ask ourselves whether we have been on the wrong tack. The pendulum is now, we know, swinging away from individualism towards a new appreciation of the importance of co-operation, service, sympathy. We are actually in process of setting up a new ideal of personality. Pirandello and those like him may therefore be serving a very useful purpose in showing us that we are not such fixed entities as we had imagined. We have in us innumerable possibilities. We may become various kinds of people.

This need not lead to cynicism and to doubt of our own reality. On the contrary, it opens out to us great and stirring possibilities when we grow aware that we may become other than we are, that we are in touch with unknown factors from which we may construct our personalities, that our own mind is an unexplored continent within which "one can travel and adventure"¹. We begin to appreciate the truth of Walt Whitman's magnificent bluster :

Do I contradict myself? Very well, then, I contradict myself. I am large, I contain multitudes.

Perfectly true. The human being in the full stream of life, of which he is part, is offered innumerable options as to what he shall become,

¹ From the diary of George Cram Cook, in Susan Glaspell's *The Road to the Temple*, p. 63.

what he shall accept and what reject, what he shall integrate into his own personality.

Walt Whitman's outburst needs, however, this addendum, that personality is not simply a bundle of unrelated and un-unified instincts or sentiments. One recalls the story of the intoxicated undergraduate who, when exhorted to pull himself together, retorted, "I haven't got a together"—an accurate description of his condition. But the remark does not apply to the mentally healthy individual. However little we may be able to define and describe the "glue" which holds our personalities together, we are none the less conscious that the glue exists and is operative. There is in us a tendency to integrate and unify our personalities. In so far as we fail to do so, we feel a sense of failure. We feel that it is essential to us that we should achieve this unity. The chameleon, we are told, is gifted with a divided mind; he can study the landscape with one eye and half his brain, while the other half, behind a closed eye, wrestles in reverie with the mysteries of the chameleon's existence (though even the chameleon, one presumes, relates his two departments when necessary). Man, who is not similarly gifted, is under a stern necessity to unify his personality. When he fails in this he is a "lost" man. He may be a lost man in other ways, as we shall see; but this at least is a law of our existence—that we must each of us succeed in assimilating our experience and meeting life as a (more or less) unified personality.

Most of us succeed in a rough and ready way in doing this; though we know that there is a good deal of Hamlet in all of us. Literary critics have produced endless quartos in the attempt to decide whether Hamlet was this or that, whether his motive was this or the other; the fact of the matter probably is that there was no real Hamlet. He is an example of a gravely divided personality, failing to meet the problems of his life because he has no unity of personality.

Laurence Housman has in *Trimblerigg* given us a very different, but complementary, study of a man who seemed to have no character. He had several characters. Or rather he had as many characters as his personal success seemed to demand. And he was perfectly sincere in all of them; he believed in himself. But—horrid thought—had he a self? His kaleidoscopic career came to an abrupt end at the end of a rope, and with subtle art Mr. Housman closes his book by saying that when the jerk came, and the spiritual powers sought his soul, behold, they could not find him! *Was there no Mr. Trimblerigg?*

There is significance in such a study as Mr. Housman's, satirical though it may be. But in the normal man or woman there is a tough unifying tendency that is not easily lost. Dr. William Brown, in his book, *Mind and Personality*, insists on this essential unity of the personality in the normal man. To an extent it seems to persist even with a diseased mind. There is a true self which transcends the

various subsidiary selves which in the diseased mind may get out of hand.

A case in point is that of Jane Hillyer, related by herself in *Reluctantly Told*, the story of a mental breakdown and four years in a mental hospital. She emphasizes the significant fact that in cases of lunacy when there come brief awakenings to normality the patient instantly recognizes the fact. She compares the mind of the patient to an engine, and says :

Either your parts are properly assembled or they aren't; and you know it; that is to say, you know when you are normal, though it be for the duration of one tick of the clock.

She tells how, after days in the restraint of a strait-jacket, when an attendant came to release her she kicked and bit like a wild beast, until the doctor, standing off and looking at her, said, "Is this Jane Hillyer?". Her own name had a magical effect. She had one of those curious experiences in which one sees oneself. She was instantly quieted, and returned to normality.

We are in doubtful and little understood territory here. But one quotes this case as illustrating the fact that there is a real unifying tendency in us which is a tough thing and hard to eradicate.

Recent developments in psychology help us here, as when Felix Adler sets out to show that each individual has what he calls a "life-line"—one fundamental trend or tendency which is most prominent in him, and to which other tendencies are subordinated. William McDougall has a doctrine of the "master-sentiment" which points in the same direction¹. It is this tendency in the individual, working itself out through the years, that is the core of our personality. Sometimes it happens that subsidiary tendencies get out of hand, and the personality is disturbed. This state of things may become pathological, and a "false personality" be produced, which must be dealt with by analysis, which may once more restore the patient to normality by releasing the true personality.

Now is it not possible—highly probable indeed—that there is, broadly speaking, a life-line not only in the individual, but in the race? Just as there is a main tendency by which the individual must be controlled, so in the human race there is a tendency to which individual tendencies must conform. It is some such idea that General Smuts seems to have in mind when he speaks of the call of the "whole". There is a pull in the scheme of things which seems to have laid down the broad lines of our human development. There are certain tendencies which are the high road, the road of normality. As humanity strays from this main road it becomes abnormal and stultifies itself.

Now, it is not merely a pre-occupation with Christian theology that leads one to see in the personality of Jesus the clearest, perhaps

¹ See William Brown, *Mind and Personality*, p. 12.

the only clear, expression of this main life-line of humanity, in following which we can alone become normal. There is a normality already set for us, to which we must needs conform.

One is well aware that not everyone will accept Jesus as the expression of humanity's "main-line" of development. Nietzsche, for instance, violently rejected this suggestion. But to-day the verdict of the race seems to be growingly against Nietzsche, and in favour of our Christian contention. It is the "sympathetic" rather than the "dominating" type of personality that our civilization is beginning to demand. Such a writer as H. G. Wells, for example, insists that this demand for a new type of character in business and elsewhere is the most significant tendency of our age. The industrial age from which we are emerging tended to exalt the "masterful" type of man, at his best a benevolent autocrat, at his worst an exploiter of his fellow-men. The demand to-day is for a more sympathetic type of man, with marked powers of leading, not by an obstinate adherence to his own opinions, and a grim imposing of them on others, but by powers of sympathetic understanding and co-operation. This is in effect a demand for a Christian type of character.

This is very good so far as it goes. But is Christ nothing more than a good example? A good example is not enough. The force of a good example two thousand years old is not in itself likely to be a very creative thing. But He takes on a very different significance when we see Him as the fulfilment of a long creative process. He is the living fulfilment of a hidden urge in the life of the universe. He is not merely a beautiful but haphazard phenomenon, unrelated to any main tendency of human life. On the contrary, he is the actual fulfilment of life's main creative impulse.

Aldous Huxley, in his *Proper Studies*, speaks of the achievement of Jesus as a "maximum achievement" in his own particular sphere. He aligns Him with Phidias, Shakespeare, and Beethoven as achieving a maximum in a particular sphere of life. There is surely something in Huxley's idea. These men, he would tell us, have brought about the actualization of faculties hitherto potential in man. In all such cases.

extraordinarily gifted individuals make the first step; a threshold is crossed, and they become conscious of their powers, and of the entities with which their newly discovered powers enable them to deal. Their action can be imitated. A step which someone has once consciously taken can easily be repeated. Little by little a technique for the exploitation of the newly discovered faculties is elaborated.

This is all true enough. But the significance of Jesus is altogether greater than that of Phidias or Beethoven, because His accomplishment is in the deepest realms of the human spirit. His achievement is as much greater than Beethoven's as religion and conduct are more important than music. Jesus goes altogether deeper and wider. A

Beethoven or a Phidias opens a window. Jesus brings us out into the open air.

One ventures to assert that the main plank of any modern doctrine of man's salvation through Christ must be the fact (who will deny that it is a fact?) that Christ is the natural development of a human being; He is the fulfilment of that "life-line" in the race which will not be thwarted, which cannot be thwarted without loss and frustration. There is no other way of development for the human race which will not prove a blind alley, which will not lead to outer darkness; and the individual, because he is the microcosm of the race, must seek fulfilment of his own nature by the same path. In one of his books¹, Dr. D. S. Cairns, in an inspired passage, says that

practically every one of the great recorded deeds of Jesus is like a revelation of a higher and happier world. The dispelling of disease of body and mind, the control of the powers of nature that work tragedy in human life . . . what are they but manifestations of the life that shall be perfected in heaven, when the long course of man's history shall culminate at last in reaching its home in that infinite ocean of love and life which we call God? So are they, one and all, fragments of heaven and "intimations of immortality", as the wild spring flowers are prophecies and fragments of the splendour of the high summer-time.

The secret of this instinctive recognition on our part, and of the perennial attraction of Jesus for us, lies in the fact that He reveals to us the fulfilment of the long process of human growth, and is to each of us a prophecy and a promise of our own completion.

Let our last word be this: to imitate a good example is a worthy thing to do; but it is in itself a poor means of salvation—except in this one case of Jesus. What makes the difference here? Simply the fact that here it is not mere unaided imitation; behind it is a cry of our whole nature for its God-given fulfilment, behind it is the urge of the whole up-thrust of the human race seeking through pain and longing its completion.

Come unto me all ye that labour and are heavy-laden, and . . . ye shall find rest unto your souls.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

KENNETH A. SAUNDERS.

¹ *The Reasonableness of the Christian Faith*, p. 100.

AN OPEN VERDICT.

THE vicar sat back in his chair and idly contemplated his book-lined walls. He looked what he was, a gentleman by birth and breeding, a scholar by long application. For forty years he had been vicar of an isolated mining village in Wales. He loved his people; he had no desire and no financial need to seek for preferment. He was, as he knew, an institution in the village; his sermons, indeed, had never been very intelligible, but of his kindness and sympathy the villagers had no doubt; most of them, for the purpose of religion, attended the Methodist Chapel, but the vicar belonged to the place and to everybody in it. His senior churchwarden was Jacob Pledger, the owner and controller of the village mine, a person of inflexible principle and strict righteousness. It was he who at the moment was in the vicar's thoughts; it was about him that in a few minutes the vicar was to receive a deputation.

The bell rang, the door was opened, and three men entered, all well-known to the vicar but none very familiar with the inside of his Church. First came the local doctor, Stephen Merriman; then a distinguished-looking retired lawyer, Edward Gownall; and finally Timothy Granger, much younger than the others, known to them as an enthusiastic gardener, a minor poet, and the author of a number of one-act mystical plays, which had never actually failed upon the stage because they had never actually been presented. He was a Methodist by upbringing, and patronized, if he did not often attend, the village chapel.

When they had shaken hands and the vicar had provided each with a glass of sherry and a cigar of medium excellence, the doctor opened the proceedings by saying:

"I should think, vicar, that this is the queerest deputation you have ever received. Our young friend, Timothy Granger, is responsible for bringing us here, and he had better put the matter before you".

The vicar glanced at Granger.

"I do not mind speaking first", said he, "if all of you will do the talking later. It is not difficult to put the matter before you, vicar; you know the facts well enough for yourself. The prosperity, indeed the very life, of this community depends upon the mine. This wretched strike has gone on for two months, and, as you know, Mr. Pledger has now said that if the men are not back for to-morrow night's shift he will flood the mine".

The vicar nodded; he had thought of little else these past many days.

"Well, sir", continued Granger, "that is absolutely impossible; it must be stopped; we must do something about it. I am not, as

you know, vicar, a very religious man myself, but, after all, we are Christians, I suppose; and we in this room are about the only people who will not starve if this happens; it is for us to stop it”.

“I know the situation well enough”, said the vicar, “and I know that Pledger is one of my people . . .”

“It will make religion stink in decent men’s nostrils”, broke in Granger, “if this happens”.

“I know”, said the vicar, “but I do not see what you think I can do; I should have thought it was a case for the lawyers to help us. What do you say, Gownall?”

“I am afraid I cannot help at all professionally”, answered the lawyer; “this is not a case where the police can interfere, and no court could grant an injunction. So far as the law is concerned, Pledger is wholly within his rights. The men have broken their signed agreement with him, and, after all, the mine is his property. Pledger’s action strikes me as certainly unchristian, but it is perfectly legal. I am afraid it is a case for you, vicar, rather than for me”.

“I have no doubt you all feel”, said the vicar, “that because Pledger is my churchwarden, I can put some pressure upon him. Believe me, I have been to see him many times, but he is adamant. I think that you gentlemen are apt to misjudge him. He has never had the advantages of education which we have had, but I confess I like the man; there is pure gold in him, though I admit that it is not yet well refined”.

“I see no pure gold”, said Granger, “in a man who behaves like this. You have no doubt he means his threat to flood the mine?”

“I am afraid I have no doubt whatever”, replied the vicar.

“I know more than most men about the health conditions in the village”, said the doctor. “There is not a family that has had a square meal for six weeks, and the tradesmen cannot afford to give credit any longer. You talk of pure gold, but I believe your good book says that gold is refined in the furnace, and, Christianity or no Christianity, I’d like to have a hand in blowing up the flames that are to refine Mr. Pledger. I know he’s a decent enough fellow in his way, and I can get on with him easily enough, but he has no idea what things are like in the village”.

“You think”, said Gownall, “that there is no chance of our persuading Pledger to change his mind or at least to postpone his threat?”

“I am afraid not”, said the vicar. “I know the man, and in a way I respect him. He was brought up in a hard school, and he is, according to his own lights, a strictly just man. He himself would gladly die for the principle of justice . . .”

“That would be well enough”, said the doctor; “what we object to is his willingness to kill for what he calls the principle of justice”.

"In the war everyone was willing to kill for justice", said Granger.

"Pledger's case", continued the vicar, "is that the demands of the miners are impossible—and between ourselves, gentlemen, we know that this is true—moreover, they have broken their agreement. With Pledger it is a moral principle, the basis of all civilization, that agreements must be observed; he would rather go bankrupt than give way. A less moral man would actually be more merciful".

"As a general principle I agree with Pledger", said Gownall; "the sacredness of contracts is a fundamental requirement of society; but I can supplement from my experience on the Bench what Merriman says about the distress in the village, and I say that no man has the right to cause all this misery for the sake of what is, after all, an abstract principle".

"But, my dear Gownall", said the vicar, "did you pause to consider the consequences to women and children when you called the Empire to go to war for the sake of 'a scrap of paper'?"

"War is different", said the lawyer.

"And I'm afraid Christianity does not work", said the doctor.

"But we are contending", interposed the vicar, "that the opposite of Christianity also does not work".

There was a difficult pause at this point, for no one seemed to know exactly what had been proved or disproved, so the vicar passed round the decanter while the matter was considered in silence.

"I suppose", said Granger presently, "that love is the Christian way, isn't it, vicar?"

"Yes", he assented.

"Well, ought we not to try what love will do? I know it sounds absurd, but isn't that what Christianity means?"

"Do you think we have much chance of loving old Pledger out of his principles by to-morrow night?" asked the doctor.

"Christianity *must* work", said Granger. "I'm sure the vicar agrees with me that we must guide our actions by the Sermon on the Mount".

The vicar nodded, but rather wearily.

"I can't discuss theology", said the doctor, "but I am quite certain that, if Christianity means taking the Sermon on the Mount literally, Christianity will not work. If we are to have nothing but good will for our enemies, if we are to offer no resistance to evil, if we disband the military and the police, give to every beggar who comes along, and offer our shirt to the man who steals our coat, what little civilization we have would crumble to pieces. If you take the teaching of Jesus literally, it is not only Communism, it is sheer Anarchism. Jesus Christ gives us a beautiful ideal, but it is obviously impracticable at the moment; and I hope the vicar won't mind my saying that, if I have to choose between civilization, even the kind of civilization we have now, and the anarchy to which the literal

acceptance of the Sermon on the Mount would lead us, I choose civilization every time. Don't you agree, vicar, that the Sermon on the Mount taken literally would lead to anarchy?"

"Yes", said the vicar, "I do".

The doctor seemed quite exhausted by his eloquence and by the achievement of much the longest speech on religion he had ever made. He was also very much perplexed by the vicar's assent. He drained his glass and fixed his eyes upon the carpet.

"I was taught to believe", said Granger very hesitatingly, "that Christians must and can practise the principles of the Sermon on the Mount. Of course the world can't be expected to attain to that standard, but Christians must keep themselves unspotted from the world. I was brought up on the text, 'Come ye out from among them and be ye separate'; that is why I have never taken any part in politics, and why I refused to go into business, and why I have 'buried myself', as my friends say, out of the world in this valley".

"And now", said the vicar, "you are determined to dirty your hands with this very unsavoury business of Pledger's mine".

"Well, one has a Christian duty to one's neighbours", said Granger.

The vicar smiled.

"I don't agree with Granger, and I don't agree with you, doctor", said Gownall. "I take what I am sure is the commonsense view. It is quite impossible to cut ourselves off from the world, even if we wished to do so and if that were the Christian thing. We cannot live anywhere without money, and no money is clean if you are over-scrupulous. It is quite obvious that in our modern world we cannot apply literally the sayings of Jesus. I am a Christian because I believe that Jesus Christ sets before men the only goal worth striving after, the Kingdom of God, as He calls it. This Kingdom of God is the ideal world, the world of the future. Before you can have the Kingdom of God, you must first have civilization. Jesus himself found civilization and assumed it; indeed, His work was only possible because He lived in a civilized world. Our own missionaries in Polynesia and Papua and such-like places have discovered that; they started out with a Bible and a hymn book, but they soon found that they had to be civilizers as well as evangelists. You cannot practise ideal principles in an unideal world; compromise is inevitable. We have to live by the principles of the Sermon on the Mount so far as is possible under the conditions of the society in which God has placed us, and we have always to seek to bring society nearer to the ideal. That is what we mean by building up the Kingdom of God; it must be a gradual process, and I am sure you agree with me, vicar, that, in the present state of the world, compromise is inevitable for Christians".

"Yes, I agree", said the vicar.

"I am glad you do not think that Christians are absolutely bound by all the principles of the Sermon on the Mount", said the doctor.

"But they are", said the vicar.

"Look here, vicar", said Granger, "you are not being consistent. You have agreed with the doctor that the principles of Christianity are anarchic because they will not hold civilization together; you have agreed with Gownall that Christians ought to compromise, and yet you maintain that Christians are bound by the Sermon on the Mount".

"And", added the vicar, "when you maintained that Christians must withdraw from the wicked world, I hinted that you were not consistent in your desire to interfere in this business of Pledger's mine".

"I think we are all puzzled about your attitude", said Gownall. "I wish you would explain where you stand".

"I wish I knew where I stand or, rather, where I ought to stand", answered the vicar. "I find myself committed to three propositions which I cannot harmonize and which I cannot deny. The first is that the principles of the Sermon on the Mount are anarchic, that is, they are really inconsistent with civilization, with the army, with the police, and with the social and industrial order. The second is that the principles of the Kingdom of God are absolutely binding on Christians, and there is no hint in the Gospels that Christians may compromise with the world at its present stage; this seems to involve us in cutting ourselves off from the world. But, third, we cannot cut ourselves off from the world, and, if we could, we should not live the Christian life, for we should be unable to serve our neighbours; therefore we must compromise. I confess I see no logical way out of my dilemma".

"But, vicar, does not what I said about civilization help us here?" said Gownall. "You surely do not deny that civilization must come first, and that the Kingdom of God is the goal. Does not that meet the difficulty? We must start with civilization as it is and bend all our efforts towards social progress and moral advancement; we must build up this Kingdom of God".

"That seems to me common sense", said the doctor.

"The worst of it is", said the vicar, "that to me too it seems common sense, and you may indeed be right; but I am bound in honesty as a scholar to assure you that if you are right, the New Testament is wrong. There is nothing in the New Testament about social progress and building up the Kingdom of God".

"You mean it is all about personal religion and individual conversion?" said Granger.

"No, I do not mean that", answered the vicar. "Let me try to explain. I think you are right, Gownall, when you say that Jesus assumes civilization and does not quarrel with it, but this seems to

have been because He was not interested in civilization and social progress; He was concerned solely with the Kingdom of God".

"But, surely", interrupted Gownall, "that is substantially the same thing".

"It is very far from being the same thing", said the vicar. "Mind you, I am not now putting forward my own views but the New Testament idea, as I understand it. You are right in thinking of the Kingdom of God as something in the future, but in the teaching of Jesus it is never the goal of social progress. There is nothing in the New Testament about 'spreading' the Kingdom of God or 'building' it 'up'—you cannot find anything at all. The Kingdom is the gift of God, not the achievement of man; it comes down from heaven, it is not constructed on earth. Moreover, it is not conceived as lying in the distant future but as near at hand and imminent. Men could spread the good news of the coming Kingdom, they could urge and prepare men to accept the Kingdom, but they could do nothing to bring or build the Kingdom".

"Well, vicar", said Gownall, "we all know that you are a very competent scholar; and, if you say that is what the New Testament means, it is no good our denying it—though I must say I am very much surprised. I confess these theological matters are beyond me, but what you say does not seem to help us very much in our practical problem".

"In a way it complicates our problem", said the vicar. "It tends to show that Jesus was interested, not in social progress and civilization, with which we are now concerned, but in giving men the principles by which they were to live in the interval—the presumably short interval—between the coming of Jesus and the coming of the Kingdom".

"At any rate", said the doctor, "you have shewn that we need not be bothered in the twentieth century with the impracticable precepts of the Sermon on the Mount".

"No, he hasn't", broke in Granger; "he has shewn, rather, that Christian principles are only binding on Christian men".

"No", said Gownall, "it is undeniably impossible for Christians to cut themselves off from the world, and we come back to this, that in the twentieth century when we no longer expect the Kingdom of God to come suddenly, we must compromise and do the best we can".

"My problem is that I cannot agree with any of you", said the vicar, "and yet I have the utmost difficulty in making the matter clear even to myself. There is no hint in the teaching of Jesus that the disciple's duty is determined or qualified by the state of contemporary society; the disciple is to live by the principles of the coming Kingdom—without flinching and without compromise. He is not to be guided by the consideration of social progress and of unborn generations at all; his obedience is to be absolute. The consequences

of his discipleship and the future of the world are God's affair, and he must leave that to God. But he is certainly not to think of God as one who works only by the slow, erratic, and doubtful modes of social progress".

"Are we getting back to the old problem of miracles?" asked the doctor.

"In a way we are", agreed the vicar.

"Surely God acts by individual conversions", said Granger.

"And through the men who strive for His Kingdom in politics and public life", added the lawyer.

"Yes", asserted the vicar, "but even so I have not made myself quite clear. If I may use rather technical terms, the Christian ethic is apocalyptic through and through".

"I don't understand that at all", said the doctor.

"Well, then, Jesus Christ went to His death young, alone, misunderstood, His work apparently a failure, His enemies too strong for Him. When His rejection became obvious, He might, I suppose, without what we call dishonour have thrown up His task as hopeless, He might have retired from the world, He might have compromised with His ignorant but well-intentioned followers; but He saw the Cross as God's will for Him, and He accepted it, leaving the issue to God. And what was the issue? A new hope, a new religion, a new enthusiasm of brotherhood spreads out from Jerusalem across Asia Minor to Europe, East to Edessa, South to Egypt and across the desert. In a relatively short time the prodigious Roman Empire has acknowledged the saving Name of Jesus, and, when the Empire crumbles, the Church re-creates civilization. Not only a new creed and a new ideal has come, but a new power. Slavery had offended the consciences of many pagans, but they were impotent; it is the Church that has the moral power to abolish slavery; infanticide ceased; the gladiatorial games were stopped; duelling has gone, and within this generation war will go, if the Christians remember whom they serve. The Christian ethic, it seems to me, is not a set of principles or commandments, it is a trumpet-call; not an ideal of virtue, but a shout of victory; it is irrational, but it turns the world upside down; it is the powers of the Kingdom of Heaven actually at work on earth".

The vicar was not altogether intelligible to his hearers, but they were much stirred by the old man's words and even more by the almost prophetic fire with which he spoke, and for a long time there was silence.

"Well", said the doctor at last, "but what the devil are we to do about Pledger and that mine of his?"

"Do you think we ought to expect some sort of miracle?" asked Granger.

"That would be shirking our responsibilities", said Gownall, "if

there is anything that we can do ourselves. But I'll be hanged if I can see what we can do".

"I suppose", said Granger, "that we ought to be guided by the Spirit of Jesus in anything we attempt".

"You mean love, I suppose", said the doctor. "I hope we shall not love Pledger so much that we forget his wretched victims in the village".

"My experience as a lawyer", said Gownall, "leads me to think that love as a sentimental thing is sometimes very cruel and very unchristian. There is a sternness and hardness in true love".

"It is all very well to say", put in the vicar, "that we must be guided by the Spirit of Jesus, but what does that mean in the present case?"

"If one of those poor chaps in the village were to go and shoot Pledger", said the doctor, "I should not blame him; everyone knows that his son, young Jerry Pledger, is a decent, human sort of fellow; the men would trust him to do the best he could for them".

"You are not suggesting that we should—in love, of course—murder Pledger ourselves, are you?" said the vicar.

"No, I am afraid I should stick at murder myself; but, seriously, I've only one thing to suggest. This is one of those cases where force is the only way. Naturally those fellows in the village will resist when the order is given to flood the mine; they'll prevent it by force if they can, but Pledger will see to it that they can't. I'm well known in the villages round about, for, as you know, there's not another doctor within ten miles. I'll collect all the men from the neighbouring villages and march them here and prevent any monkeying with the pumps".

"I have every sympathy with you", said Gownall, "—mind you, this is not my professional opinion—but your plan is hopeless. You know what happened up the valley five years ago; something like that was tried, and the owners had the police brought over from Cardiff and called in the military. There would be bloodshed and added bitterness and no good done".

"Violence would never make Pledger swerve an inch", said the vicar.

"There seems absolutely nothing we can do—apart from a miracle", said Granger.

"Pledger himself is pretty miserable about this", said the vicar. "He is going round the deserted mine for the last time to-morrow. I'll go with him and see if I can talk to him".

"I am afraid", said the doctor, "it is not very hopeful".

"Well, I'll go with him and do what I can".

The party disbanded very disconsolately.

"The vicar looks old over this", said the doctor, as the three visitors walked away.

"He realizes the awful spiritual havoc Pledger will cause, when the men are desperate, and hopeless starvation faces the village", said Granger.

"Yes", said Gownall, "I don't envy him his job to-morrow".

They passed through the village; the lack of lights in the houses and of any sound of singing, the emptiness of the streets, brought home to them poignantly the tragedy of the situation. They felt they had failed, had failed where success was impossible.

* * *

Next afternoon the news spread like wildfire through the village that Jacob Pledger had been found in his own mine at the bottom of a shaft with his neck broken.

There were many explanations offered; some ascribed his end to remorse and suicide, and some to accident; some thought that God had intervened, and others that the devil had come for his own; but the vicar, who alone had seen him just before he died, maintained an enigmatical and baffling silence. It remains for us, therefore, to record an open verdict.

NATHANIEL MICKLEM.

THE BASIS OF THE HOLY CATHOLIC CHURCH.

THERE must of course be some common link which shall make the Church an institution. There must be something definite and concrete for which the Church stands. The Church seems generally to have sought this basis in a number of intellectual propositions; the vital condition of our churchmanship has tended to become the acceptance of certain semi-historical, semi-metaphysical creeds. At the gate of nearly all denominations lies some test of doctrinal belief. Most churches are bound by a theology, written or unwritten; by creeds and articles of faith. He who would enter the kingdom must be a correct metaphysician. We must receive certain intellectual propositions or be outside the pale.

I.

We may distinguish between (a) a creed as a teaching formula, a summing up of a larger system of doctrine, the skeleton of a theological body; and (b) a creed as a test and basis of church fellowship. The simple idea of a creed as a condensed, summarized statement of religious belief is not only innocent and natural enough, but indeed inevitable in any developed religion. Probably religion has its starting point in feeling—in some sense of need, in some consciousness of the unseen and eternal, in some native mysticism of the soul; and from this experience arises a certain attitude and will. But man's mental life is a trinity into which reason enters as well as feeling and will. The three interact. Man as a thinking being speculates about his experiences. The thoughts of the mind stir the soul. Conversely, an unsatisfied intellect tends to check the play of the feelings. Tennyson's doubter finds it necessary to face his doubts and lay the spectres of his mind. When he does this, he gathers strength and "finds a stronger faith his own". Theology is an inevitable accompaniment of developed religion, stimulating feeling, giving rational directions to the impulses born of feeling and relating the force generated by religion to all departments of life. But if a confession of faith, a "Symbolik", a creed, should have this value of a teaching formula, it would have to be regarded in rather a different way from that in which church creeds are generally looked upon. From time to time revision would be necessary, just as it is necessary with our text-books in science. Henry Drummond tells of the Edinburgh professor who said to the librarian who wanted to make more room for his books, "Take every text-book that is more than ten years old, and put it in the cellar!". "Whether there be knowledge, it shall be done away". With the coming of fuller light "that which is in part

shall be done away". Without such bold revision the help given by a teaching formula to one generation would be annulled, in the general service of truth, by the hindrance imposed on the next generation by a stereotyped creed. If the religious world could be sufficiently modernized in its attitude to regard its formulæ and creeds as science regards its textbooks, then we might get the help of creeds without their hindrance. No university would pride itself on using scientific textbooks centuries old, prepared in the early tentative stages of science. The really useful teaching creed would only serve its purpose for perhaps one generation. "Truths", says Ibsen, "are no wiry Methuselahs as people think. A normally constituted truth lives—let me say as a rule, seventeen or eighteen years, at the outside, twenty. But truths so stricken in years are always shockingly thin". So the really useful teaching creed would probably only represent the best judgment of one generation; hence it would be subject to frequent revisions and re-castings in regard to details and forms of expression although there would be some element of underlying continuity arising from the authority of reality always revealed to earnest and fresh-eyed seeking. Whether any large council could formulate such creed, without illogical compromise and serious omissions, is questionable. Perhaps with a fellowship rather than a parliamentary spirit, the miracle might be accomplished. More probably, such a necessary "Symbolik" could only be produced and accepted as scientific textbooks are produced and accepted; that is, it would be the work of an informed individual establishing itself by its appeal to informed individuals.

Further, this ideal teaching creed would have to be as intelligible as possible; its plain meaning would lie patent. In dealing with the present creeds a scholar may trace out underlying meanings which he can by personal interpretation accept as belonging to an eternal order. Thus he might reject the Second Adventism of the Creeds in their literal details, but seeing that the doctrine had a psychological origin in religious hope, and confidence in a "far-off divine event", he can express this deeper meaning for himself in the recitation of the Creed. But a true teaching formula should need no such translation. It should convey its clear meaning and not hide it. It should be in full harmony with other historical and philosophical knowledge which we feel to be true, and it should deal with the things of faith which really matter for the living.

II.

But church creeds have been used not merely as teaching formulæ but as the basis of Church fellowship and tests of Church ministry and membership. The first result of this must be a destruction of an embodied Holy Catholic Church. Christendom becomes divided up into sectional Churches, often exclusive, suspicious, and non-co-operative. Creed-determined Churches exclude in greater or less

degree from the life and service of the Church a great many souls who are spiritually and ethically worthy of belonging to a Christian fellowship. Creeds tend to narrow and divide the Church, without necessarily preserving its depth of spiritual life, or safeguarding its spiritual wisdom. Breadth is not incompatible with depth. It may be contended that the deepest faith will be the broadest faith. The faith which combines the several colours of God's rainbow-light will be the perfect faith. The Church which can embrace all noble and aspiring souls will be the true Bride of Christ. When we find the Church excluding large sections of such, or giving rise to unhappy divisions among those who profess and call themselves Christians, we feel there is something wrong. The Churches lack depth. They are too much controlled by surface forms. The Church needs to find its deeper meaning by the discovery of that which will unite all the children of God into one family.

A second result of the exaltation of creed as the basis and test of Church fellowship is that it suggests that intellectualism is the central element of faith. It has given rise to the popular idea that an orthodox sinner has a better chance with God than a heterodox saint. But surely the central element of religion lies not in intellect but in attitude and will. We remember Lowell's dream of

The saints of many a warring creed, Who now in heaven have learned
That all paths to the Father lead Where self the feet have spurned.

On the other hand, a philosopher can have an excellent theological belief and yet be personally irreligious. The devils believe in God as well as the saints. We can respect all the creeds without a real turning of the heart to God. We can accept the Virgin Birth without a Christ-Birth in the soul. We can believe in the Resurrection—and allow a sepulchre stone to shut up Christ from our lives, thoughts, living interests! The real religious test of a man lies not in his intellectual beliefs, but in his attitude, his yearning, his love of goodness and truth.

Further, if these historical and metaphysical propositions we find in the Church's Creeds were central, certain, unchanging, unaffected by the growth of general knowledge, the case would not be so bad. They would still be a very poor test for Church fellowship, for, as we have seen, a man could accept them all without having a really religious spirit; but at any rate they might then have some supplementary value as a statement of eternal truth. But, as a matter of fact, even Churches which impose this test and at the same time recognize the growth of sound learning are compelled to see their creeds growing out of date. Knowledge advances and affects the intellectual forms of religious belief. We do not quite hold the same beliefs, or put the same interpretations on religious forms as men did even a century ago. Thus a credal Church not only imposes an

intellectual test for fellowship but an obsolete intellectual test. If, in relief of this, it is claimed that one is at liberty to put one's own interpretations upon the forms, the test becomes a mere pretence. It means that the Church after all can hold together without a credal test. On the other hand, if the creed does in some way limit and bind, truth is hampered in the supposed interests of fellowship. Moralities conflict—apparently unnecessarily. The old creeds are set as burdens upon the souls of honest and enlightened men still needing the fellowship of the Church. The whole tendency is to create that strange and mischievous thing—ecclesiastical logic, which has had much to do with the Church's weakness in witness and influence in those general universes of human life and thought in which another logic is recognized. There is the tendency to introduce an unreal element in worship, when man is required to worship in spirit and in truth; and the Church as a teaching institution is unreasonably hampered by having to make things square respectably with doctrinal criteria. The camp is fixed by the peggings out of ancient formulæ rather than determined by the moving, fiery pillar of truth. We will valiantly follow the spirit of truth—as long as truth takes care not to be unorthodox!

Once more it is questionable if the creeds as we know them really do touch the greatest and central things of faith. The historic creeds of the Church are the outcome of theological controversies, and thus from the very circumstances of their origin they deal with the questionable things of faith rather than with the primary matters. For, contrary to our common notions, the greatest things of religion are not those about which we differ but those concerning which we agree. Which have the greater value—the pledge to be merciful, humble, truth-loving, self-sharing, courageous for truth and duty, or belief in the Virgin-Birth, the Resurrection and Ascension, the metaphysical questions of Trinity in Unity and the dual nature of Christ's humanity and divinity, or the resurrection of the body? Nobody thinks of expressing the former in a creed of Christian duty. They are the things upon which we agree. The matters with which the creeds deal are not. The two great commandments of Jesus have not been placed in a creed, although they are the very central principles of faith; their value is axiomatic. All right minded men would say "Amen" to them. "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God"—these virtues are so self-evident to men of goodwill that the Church has never introduced them into a creed. There had to be something questionable about a belief before creeds took account of it. And yet it has come to pass that the Church imagines that these creeds are the very quintessence of Christianity and indicate the absolutely vital beliefs which whosoever would be saved must accept.

III.

What then must be the basis of a religious fellowship? What ideally would constitute the bond of the Holy Catholic Church? Abraham Lincoln is reported to have said, "When any church sets above its portal the simple requirements suggested by its Master, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thou wilt love thy neighbour as thyself'—that church will I enter with all my heart". This does not seem far from the centre of things. It summarizes Law and Prophets and the teaching of Jesus Himself. It demands an attitude of heart which is central and essential in faith. Its stress is not upon saying, "Lord, Lord", but upon doing the will of the Father. It sets forth faith in terms of *principles* applicable to all developments of human life. The first covers all the unfolding meaning of life. We seek to *feel* our best in that mystic communion with the Father, familiar to our souls. We seek to *do* our best, and that brings us to the practical service of love, courage, sacrifice, stressed by our Lord. We seek to *think* our best, and that is the guarantee of preserving truth, and preserving it healthily. The vital kind of conviction influencing life is gained not through a dogmatic creed, but the principle of "the utmost for the highest" applied to the province of thought. Creeds are not necessary to preserve truth if the Church, inspired by the principle of zeal for the highest, thinks out its best and finds the unveiling of a truth which stands in its own right with the authority of reality, and manifests itself to the pure in heart and honest in mind. Creeds, after all, are only intellectual photographs of a reality greater and more permanent than they. There is a clinging to them which, analyzed, proves to be distrust of reality, fear that that which created these intellectual forms can never re-create further doctrines. There can be zeal for an "authority of interpretation" which betrays a blindness or ignoring of the fundamental "authority of nature", as if men should fear to give up the Ptolemaic doctrine of the universe lest the sun should cease to give its light and warmth, and the movements of the heavenly bodies should be arrested by the abandoning of a theory concerning them.

The second principle—"to love one's neighbour as oneself"—covers the whole duty of man in all the unfolding of human life. The Ten Commandments with their definite "Thou Shalts" and "Thou shalt nots" to some extent grew obsolete. They were framed in view of certain conditions of primitive civilization. They did not anticipate the larger duties of coming civilizations. They could become formal and mechanical. But not so "Thou shalt love thy neighbour as thyself". This touches life, involves a spiritual attitude, calls for a healthy, intellectual co-operation, and, because it is set in the form of a principle instead of a detailed code, never grows out of date. It

is a living tree, bearing its fresh fruit in every generation and in every thoughtful and earnest life.

The Church exists for worship, the cultivation of the unseen and eternal, the discovery of God. How does our test work out here? The essential for worship is that man shall worship in spirit and in truth. We cannot find the true God if we come with a make-belief creed, professing to believe what we do not believe. That kills sincerity, and with the absence of sincerity real worship dies. The "pure in heart" shall see God, and there cannot be purity of heart without intellectual sincerity and conviction. It was only when Job had given up half the beliefs in which he had been trained that he cried "I had heard of Thee by the hearing of the ear . . . but now mine eye seeth Thee!". For the sake of worship, intellectual or semi-intellectual consent must not be, as the Churches have tended to make it, the basis of Church fellowship.

Even for the sake of a sound intellectual view of faith we cannot make the basis of the Church subscription to a creed. We do not despise intellectualism in faith. It has its important function. Without the element of reason fellowship loses much of its usefulness and helpful direction, and worship tends to degenerate into superstition, follies, and unwholesome fanaticism. But the emphasis on dogma as a basis for Church fellowship has repeatedly strangled the real intellectual life of the Church. Dogma must be defended rather than truth discovered. The intellectual side of religion has been stereotyped, standardized, paralyzed, instead of being allowed to live and grow healthily. Further, the exclusive divisions induced by dogmatic distinctions have been unfavourable to those wider contacts with men of other views and visions which can bring about a broader and deeper conception of religious truth.

Nor is Christianity dependent on the supposed defence of credal dogmas. When the Christian Church has dared to trust reason and its best instincts, man's deepest and holiest thought has come back to the message of Jesus of Nazareth. Many of the trimmings and trappings of Christianity have come out of the ordeal badly, but the central things on which Jesus laid stress—humility, truth, mercy, sympathy with the weak and outcast, love which means life-sharing, trust in God, childlike prayer—these things stand the testing fire of free enquiry and honest criticism. Such a Church remains a Church of Christ, not because the law of Christ bears upon it like a legal code, forbidding questioning, superseding reason, not brooking challenge, but because when reason and conscience have free play, man comes back to the Master with the cry "Thou hast the words of eternal life!".

IV.

Within such a Holy Catholic Church there will be naturally groups formed by affinities of thought and outlook; there will be

stress on certain aspects of truth as the vision comes to men; there may be even wholesome polemic just as scientific men may contend for their points of view and demonstrate the dangers of false and shallow views. But beneath these differences there would be felt the link of striving for the highest, and a fellowship of spiritual aspiration and love of truth. Differences would fall into right proportions, and one would hope that with the new spirit and in the new atmosphere created many misunderstandings would pass, and many diverse points of view be reconciled in larger comprehensive truths. We solve many difficulties by sympathetic contacts, and by the recognition of common interests greater than our divisions. Many of our creeds and dogmas are divisive, not from their own inherent nature, but because, being made bases for our several Churches, they keep us from coming together and from finding in fellowship their reconciliations and contributions to larger conceptions of religion, duty, and God.

We believe then in a Holy Catholic Church as broad as the family of seeking and aspiring souls, finding its unity in a common love of goodness and a common quest of truth, with ministers answering simply the tests of character and qualification to judge and express religious truths—a Holy Catholic Church with the simple creed “Thou shalt love God with heart and mind and soul and strength and thy neighbour as thyself”, with a test of fellowship coming from the early days of the *Old Testament* and with no signs of being obsolete yet: “What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?”.

Without surrendering this idealism as an end towards which Christian men of goodwill should steadily work we must, however, deal with the Church and the world as they are. If we belong to a credal Church, we cannot abolish or revise creeds as we will, and we may be conscious that the fellowship of the Church and its opportunities of service outweigh an ancient defect of the method of association. Further, if we trace these credal forms to their origin we find a human heart and a spiritual experience, and the imperfect expression of these in the Creeds will not blind the soul with insight and sympathy to the truth of that eternal religion which originally gave rise to doctrine and creed. As long as the whole of one's teaching and conversation make it clear to the world in what sense the creed is taken, the modernist, even within a credal Church, can, one may believe, remain perfectly honest. In other words, the one within a credal Church must accept and express his churchmanship and his creed in the light of the larger vision of the Holy Catholic Church.

If we belong to non-credal Churches yet hope to see some large measure of Church reunion in our own generation and feel it necessary for the sake of the Kingdom of God, we may have to face a problem hitherto remote from us, in the interests of closer association.

But it is a problem towards the solution of which a consideration of the root-instinct beneath credal forms, a spirit of sympathy and insight, a liberal interpretation of ancient formulæ, a recognition of the difficulties of revision in an ancient Church, together with a realization of the values of closer religious association among those who profess and call themselves Christians, would carry us far and carry us healthily. It is not within the realm of practical politics to re-establish the Church on an ideal basis : we are dealing with old traditions and institutions. But we can largely transform these by new stresses and interpretations, and encourage an evolution towards a new ecclesiastical idealism and a new broad conception of the Church worthy of the name Catholic, and, because truly Catholic, profoundly holy. We "believe in the Holy Catholic Church".

H. BULCOCK.

WHAT IS SACRED MUSIC?

ACCEPTING for the sake of argument the accuracy of Thomas Carlyle's definition of music as "the speech of angels", of Charles Kingsley's as "the speech of God Himself", and of Joseph Addison's as

the greatest good that mortals know,
And all of heaven we have below,

it follows that no serious discussion concerning so divine an art can be absolutely unprofitable. But, as controversy cannot be satisfactorily conducted unless preceded by a clear definition of terms, it is essential that we should state at the very outset what meaning we intend to attach to "sacred" before we proceed to couple it with "music". Here the derivation of the word will help us. The Latin *sacer* is an adjective meaning *holy*, or *consecrated*. Hence, from the original and heathen notion of something set apart for, or consecrated to, the worship of the gods, the word in its best sense is now taken to mean something directly pertaining to Divine worship—music suitable for, or appropriate to, religious places, purposes, and occasions.

Having thus defined our terms, and observed that the title of our subject is expressed in the form of a question, we purpose, first of all, to proceed analytically by examining the various answers which have been made to that question.

Perhaps the best ever given is that which would make sacred music a matter of *quality*, asserting that all good music is sacred. Along affirmative lines this view was admirably stated by the late Sir George Macfarren, who is credited with the assertion that all music should be regarded as sacred which had been composed "with a high artistic aim and purpose". With Macfarren agreed the late Henry Ward Beecher, who is said to have proclaimed publicly that "All good music is sacred, and all bad music execrably unsacred". On the negative side we have Mr. Franklin Peterson, the late Professor of Music in the University of Melbourne, who declared "There is no such thing as sacred music". This view was stated conversely by the late E. Husband, who at one time combined in himself the appointment of incumbent and organist of St. Michael's, Folkestone:

There is no such thing as secular music. Music cannot be divided into sacred and secular—it is one. Music is music, or it is not. Bad music is not really music, but a horrible insipid imitation—a desecration of a divine thing.

This is not altogether unlike the remark attributed to Rossini, "I recognize only two kinds of music—the good and the bad".

Now when one authority denies that there is such a thing as sacred music, another declares there is no such thing as secular, and a third casts a doubt upon the existence of both these classes, it would seem

as if confusion had really become "worse confounded". This, however, is largely due to the fact that the disputants have temporarily lost sight of the statements of St. Paul that even if all things are "lawful, all things are not expedient", and "all things edify not". There is an enormous amount of really good music which, however lawful, is expedient for performance neither in religious places, nor upon religious occasions, and would, most certainly, be anything but edifying if so rendered. For instance, the elder Strauss wrote some exquisite waltzes, and Sir Arthur Sullivan some excellent comic operas. These, of their class, are certainly good music. But are they sacred? Are they suitable for religious places, purposes, and occasions? Surely not. As Mr. Cuthbert Hadden remarks,

This absurd contention that all good music is sacred is, really, an abuse of language. One might as well argue that, because they are both good, Shakespeare's *Hamlet* and the 53rd chapter of *Isaiah* are both equally sacred.

On this point, the Rev. F. L. Wiseman maintains that

The idea that all instrumental music, as not being associated with words, may be viewed as sacred, is highly erroneous. Not a little provokes thoughts and awakens emotions entirely foreign and even repugnant to Christian sentiment.

The "quality" theory must, therefore, be dismissed as being plausible rather than Scriptural.

A second answer to our question would make sacred music a matter of *temperament*—something dependent upon the spiritual or mental condition of the hearer. To this emotional theory Henry Ward Beecher must have been partial, since he is reported to have said, "All good music is sacred if it be heard sacredly". Also the Scriptures assure us that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving", and there can be no doubt that much music is regarded as secular, that is, unsuitable for religious purposes, simply because the musical and mental faculties of the hearer are in a most elementary stage of development. As Sir Henry Hadow says, in his *Studies in Modern Music*,

Music is not articulate, but it is suggestive, and its suggestion should always be in keeping with the conditions under which it is intended to be heard. Hence, to import into the church music which is in obvious keeping with the theatre or the ballroom is to outrage composer and audience alike.

But some may ask, and pertinently too, are we not tilting against what Thomas Carlyle would have called an "extinct Satan"? Does any reasonable or responsible individual really propose to perform operatic or dance music in our churches in these days of grace? Not knowingly, perhaps; yet we have seen in America whole collections of Sunday School music consisting of nothing but adaptations from more or less popular operas. Then there is the hymn-tune *Weber*, which was at one time very popular in England and still is in

America. This feeble tune is taken from the Chorus of Fairies in Weber's *Oberon*, and, as one critic remarks, is "spoilt in the taking". A much worse case is that of the hymn-tune known as *Rousseau's Dream*. This was actually derived from a dance to be found in the eighth scene of an opera, *The Village Sorcerer*, composed by Jean Jacques Rousseau—an opera which kept the stage for nearly 70 years after its first appearance in 1752 and enjoyed more than 400 representations until it was practically laughed off the locality of its former triumphs. The feeble melody found its way to England, where it was arranged, as an Air with Variations for the pianoforte, by that celebrated pianist and composer, J. B. Cramer, in 1812. There is a tradition that the tune derived its name because it was supposed to have been the identical melody played to the composer when in a dream by no less a personage than the devil himself. But this is obviously "out of it" for two reasons: the devil would be far too clever to tempt any musician with such a wretched tune; and, in the second place, there is some confusion here with Tartini's celebrated sonata, *Il Trillo del Diavolo*, concerning which a similar story is told with infinitely greater probability. Perhaps it is just as well that we are not sure who arranged Rousseau's miserable tune and foisted it upon the services of the Protestant churches in England and America. Probably it was the work of some misguided amateur in the earlier half of the last century, when the rage for hymn-tune adaptations was at its height.

And not only are we requested to attune our mental faculties to the toleration of operatic and dance music in church, but in certain modern Hymnals we are called upon to endorse, as sacred music, folk-songs of recognized secular origin. Concerning these, a writer in *The Organist and Choirmaster* remarks:

A popular folk-song tune, when patched on to sacred words, inevitably carries the profane atmosphere of the village pothouse (where for centuries it has lived and had its being) into the sacred interior of the very church itself. You can positively smell the beer and bad tobacco and see the sanded floor and spittoons of the bar of the village tavern when you play or sing . . . some of these tunes. Mr. Martin Shaw does not object to the use of profane tunes in church if they are not known as such in the neighbourhood in which they are sung. But in these days, when "many run to and fro, and knowledge is increased", who can say of any congregation that it does not contain one person who is capable of perceiving the profane associations and atmosphere of a folk-song tune he hears sung in church?

Accordingly we reject the "temperamental" theory as being nothing more or less than emotional.

Another opinion, that only that music is really sacred which has been *expressly composed* for religious purposes, is by no means unpopular. But, unfortunately, this is equivalent to saying that all

church music is sacred, a statement which no well-read or well-informed church musician would accept for one moment. As a practical instance of the fallacy of this theory, we have only to point to those very silly tunes, "hybrid compounds of melody and tum-tum", as one writer calls them, which adorn the pages of all our Mission Hymnals. These effusions were certainly designed for nothing but employment in sacred connexions; but most of them are so poor in melodic construction, so defective in rhythm, and so ungrammatical in harmony, that to call them "sacred" would be to perpetrate one of the grossest perversions of terms ever possible. Professor Peter Christian Lutkin, of the North Western University, Evanston, Illinois, strikes the right note when he says :

I firmly believe that, in the course of a revival, a really great artist could make more effect with a sacred musical classic than could possibly be made by the revival songs manufactured for the occasion . . . It is an open question whether the superficial and ephemeral character of the means employed does not promote religious feelings of a similar sort, and whether a stronger and more wholesome musical diet would not produce a more substantial product.

It certainly would. We have tried it, and gladly bear our testimony to its absolutely beneficent effect. Besides, if any music expressly composed for church use be deemed suitable for religious purposes, then any senseless farrago, or the merest intellectual drivel, would suffice for a sermon, and should be permitted to be delivered from any pulpit, provided the speaker could prove that his feeble and flimsy utterances were expressly intended for delivery in religious connexions only. The "purpose" theory of sacred music is absurd.

The fourth answer to our question makes the matter one of associations. Says the Editor of *The New Music Review* :

A hand-organ may play a merry or foolish tune in the street and the watchers by the bed of the dying, hearing the tune, will never think lightly of it.

Hence the difficulty which an earnest church musician experiences when he endeavours to substitute good music, unfamiliar to his congregation, for some worthless rubbish with which is associated, in the minds of its hearers, some undoubtedly real and, it may be, profound religious experience.

Unmusical people are frequently deluded thus, but musicians rarely, if ever. But in one case they certainly were caught napping—the case of the tune *Helmsley*. This tune has been for many long years "indissolubly joined" to the Advent hymn, "Lo! He comes with clouds descending"; and, as such, it was a great favourite with Queen Victoria, who, on one occasion, took Sir Walter Parratt to task for substituting a more modern composition for it. Now *Helmsley* is a good representative of the old "curly" or florid tunes; but to sticklers for the "association" theory it was, until quite recently, nothing less than anathema. For these good people

imagined that the tune was derived from a hornpipe, and had been danced as such upon the boards of a London theatre by Miss Catley, a popular actress of the latter part of the 18th century. The late Mr. Rockstro, of Torquay, whose anti-Protestantism landed him into many historical inaccuracies and, finally, into the Church of Rome, said that "no one who had seen a hornpipe danced could mistake the Terpsichorean animus" of this tune. Now, "Terpsichorean animus" is a good phrase, and we are grateful to Mr. Rockstro for it, but its employment here was most unfortunate. Recent researches have proved that the melody of the tune was given to John Wesley by Thomas Olivers, the author of that magnificent hymn, "The God of Abraham praise". Indeed, upon its first publication, in 1765, the tune bore the name of *Olivers*; and it was not until its second appearance, in 1769, that it was entitled *Helmsley*. This was some years before the production of Miss Catley's hornpipe; so that if the latter had anything to do with the tune, the hornpipe must have been derived from that tune, and not the tune from the hornpipe. Attempts have been made to associate the tune with certain popular melodies of its period, thus overlooking the fact that most of the melodies of the latter part of the 18th century had so many features in common that there was very little indeed to distinguish much of the sacred music of that period from the so-called "secular".

The "association" theory being largely sentimental, and, consequently, misleading, we will next consider the *locality* theory, which declares that any music is sacred which has been, or is being, constantly rendered in religious surroundings. This theory, which would reduce sacred music to a matter of geography, is refuted by the fact that there is an enormous quantity of music now being performed in our churches which, however sacred in character, is decidedly secular as regards its origin. Such, for instance, is Mendelssohn's *Wedding March*. This beautiful movement formed a part of the incidental music written to accompany a performance of Shakespeare's *Midsummer Night's Dream*, which was given on the stage of the New Palace, Potsdam, on the 14th Oct., 1843. The first to arrange it for the organ was the late Samuel Reay, of Newark. He was at one time organist of the Parish Church, Tiverton, Devon, and in that church he played the March for the first time as an organ solo, at a wedding on 2nd June, 1847. But if, as we have already seen, Mendelssohn's March is of known theatrical origin, no amount of mere performance in ecclesiastical environments can *alone* cause it to be regarded as genuine sacred music. Of course, it cannot be denied that Mendelssohn's March is much more dignified than, let us say, the *Bridal Chorus* from Wagner's *Lohengrin*, or sloppy shop ballads such as Reginald de Koven's song *O promise me*, and other similar

effusions so often heard at American hymeneal functions. But comparative sacredness or secularity is not the point now under discussion.

Then there are some otherwise well-informed people who consider oratorio music to be sacred because they imagine it has always been free from theatrical associations. But the early oratorios of the seventeenth century "included scenes, decorations, action, and even dancing on a regular stage". Handel's oratorios, it is true, were devoid of these accessories; but we must not forget that the majority of them were first presented to a London audience on the boards of Covent Garden Theatre. Indeed, this largely accounted for the serious exception taken by the Evangelicals of the eighteenth century to oratorio music in general, and led the celebrated John Newton, in his *Fifty Expository Discourses on the Series of Scriptural Passages which form the Subject of the Celebrated Oratorio of Handel*, to charge the promoters of the Handel Festival of 1784 with "making the fundamental truths of Christianity the subject of a public amusement". Handel himself termed his *Messiah* a "sacred" oratorio, thereby implying that he did not consider his other oratorios as altogether suitable to religious places or for religious purposes or occasions.

It is also interesting to note that some of the movements in Handel's *Messiah* were adapted from earlier and, in some cases, secular works by the composer himself. Thus the chorus, "For unto us", was largely indebted to some of Handel's Italian duets; the beautiful solos, "He shall feed His flock", and "Come unto Me", are actually based upon the rhythm of a Siciliana, a dance of the old-time Sicilian peasantry; and while it is still questionable whether Handel did, or did not, propose to follow the Overture to *The Messiah* by a minuet, in accordance with the orthodox procedure of his age in the matter of overture writing, there is a minuet in existence which claims to belong to the *Messiah* Overture, and, if the work be genuine, there can be but little doubt that Handel used it as a Coda to his Overture when he performed the latter as a separate movement or as an organ solo¹.

Now, if we accept the locality theory, the most unsuitable operatic, vocal, or dance music could be converted into sacred music by frequent performance in ecclesiastical surroundings, and by careful suppression of all information concerning the locality of its original production, which is, really, too absurd an idea to be rightly entertained even for one moment. Sacred music is much more than a mere matter of geography.

The next answer to our question enjoys greater popularity than any we have as yet considered. It is to the effect that, as old Samuel

¹ See my article on "The Minuet in Handel's *Messiah*", *The Musical Quarterly*, January, 1919.

Wesley, the son of Charles Wesley, the hymnodist, and the father of Dr. Samuel Sebastian Wesley, the celebrated English cathedral organist, once expressed it, sacred music is "certain musical sounds applied to *sacred words*". Sir Arthur Sullivan put the matter negatively when he said that "apart from the words" there was "no such thing as sacred music", from which it would appear that the composer of *Pinafore* and *Patience* would consider the music of these works suitable for religious places, purposes, and occasions, provided they were set to some religious rhymes! The positive side of the view now under discussion is stated by the editor of *The New Music Review*, who recently said:

Thousands accept music as sacred simply because words of a religious or pseudo-religious nature have been adapted to this or that tune which was originally and inherently secular.

But like all popular things, the "sacred words" theory is superficial. It fails to realize that before we could accept it we should have to decide what is meant by the expression "sacred words", an enquiry quite foreign to the scope of this article. It also fails to realize that by its acceptance we should imply that instrumental music, which is never applied to mere words, must be "execrably unsacred". Whereas, as the late C. J. Frost remarked:

There are many movements of the classics so religious in their tone as to be far more eligible to come under the classification of sacred than any compositions which have been set to religious poetry.

Further, the "sacred words" theory would permit of the introduction into public worship of the most grossly secular and even profane tunes, provided these happened to be furnished with some more or less appropriate religious rhymes. This is at once the peculiarity and the shame of the "*English*" *Hymnal* and some other modern compilations. It is not by any means an original proceeding, for it has already been done in recent times in much of the music of the Salvation Army and other "popular" religious organizations. Then, as early as the year 1831, that distinguished Moravian musician, the Rev. Christian La Trobe, in his work on *The Music of the Church*, declared, with more conviction than courtesy, that the melodies of "Rule Britannia", "Britons strike home", and "Robin Adair", had "worked their way into some Dissenting (!) places of worship". As regards "Rule Britannia", La Trobe's statement was perfectly true. This fine tune was written by that great English melodist, Dr. Arne, as the basis of the finale of a Masque, entitled *Alfred*, which was composed to commemorate the accession of George I, and was first performed in August, 1740. The melody became popular almost at once, and its introduction into the church service was probably due to that erratic divine, the Rev. Rowland Hill, who included it in a collection of hymns and anthems known as *Surrey Chapel Music*. In this work, "Rule Britannia" was set to words which were written,

for a meeting of the London Missionary Society, in 1797, by Rowland Hill himself, and which ran thus :

When Jesus first at Heaven's command
 Descended from His azure throne,
 Angels, attendant, joined His praise,
 Who claimed the kingdom for His own.
 Hail, Immanuel ! Immanuel we'll adore,
 And sound His fame from shore to shore.

Now, whatever may be thought of the quality of these words, provided we introduce into our worship no worse melodies than that to which the above lines were set, we shall not greatly err musically. But, as Mr. Cuthbert Hadden so ably expressed it :

Nothing will reconcile anyone having a claim to taste and refinement to those who can insult a sacred text with the tune of "Dem golden slippers," or unite the Name that is above every name with that of "Poor old Jeff."

Then again the "sacred words" theory is a veritable pitfall to those who possess no knowledge whatever of musical history, since such are not aware that many of the German chorals we admire so much and sing so often were, originally, set to secular or amorous words in an age when the line of demarcation between the style of music deemed "sacred" and that considered "secular" was not drawn with the precision of modern times. Thus the exquisite choral generally associated with the translation from Gerhardt commencing "O sacred Head once wounded", was originally set to an old German love-song. Then there is the case of the tune known as *Innsbruck*. This was written by Heinrich Isaac, who has been described as "Germany's first great composer", on "the occasion of his leaving Innsbruck in order to establish himself at the Court of Bavaria, probably about the year 1490". The words to this tune—words said to have been written by the Emperor Maximilian himself—ran thus, in English :

Innsbruck, I must forsake thee,
 And on my way betake me
 Into a distant land.

Later on this was "spiritualized" into

O world, I must forsake thee,
 And on my way betake me
 To mine eternal home.

The tune became one of the most popular of the earlier German chorals and, as harmonized by Bach himself, one of the most beautiful. Now, seeing that this tune and the other choral above mentioned have both lost their original associations, and are indistinguishable, in style, from the sacred music of the period in which they were written, it would be absurd to exclude them from our worship. Yet, if the supporters of the "sacred words" theory are consistent, they will have to place these tunes, and many others equally beautiful, upon a proscribed list, simply because they were not originally

written to sacred words. The "sacred words" theory must, therefore, be discarded as being at one and the same time superficial, illogical, and unmusical.

But the recorded answers to the question asked, or the puzzle propounded, in our title are not yet exhausted. Husband, from whom we have already quoted, states that to a large number of people the sacredness or otherwise of a piece of music is decided by the *printed title* :

If a march were called *The May Day March* it would be secular; but if the same piece had its title altered to *The Cathedral March*, then it would instantly become sacred.

This is, of course, forgetful of the fact that many pieces are published under, or have acquired in course of time, two or more titles. Thinking along these lines, Mr. Cuthbert Hadden says :

It is just as if the over-pious parent refused to allow his child to play with his wooden horse on Sunday, but allowed him to have his Noah's Ark, because Noah's Ark is mentioned in the Bible.

And there are people to be found who seriously believe that if a composition be called a "prayer" it must at once be regarded as sacred. Whereas there are all kinds of worthless compositions bearing this title—a title generally given them by their composers or publishers with a view to the improvement of their saleable properties or prospects. Indeed, so numerous are these musical atrocities that we can offer up our petitions on almost any instrument one cares to name, from a pianoforte to a piccolo. And not only have we prayers on the pianoforte and the piccolo, but we have prayers from the opera also. Some of these, as Mr. Cuthbert Hadden wisely remarks,

may be quite as religious in tone as the most approved oratorio air; but, notwithstanding this, there is sufficient reason for not using them in the service of the sanctuary, in the fact that they must call up conflicting emotions in the minds of those who have been accustomed to hear them under very different conditions.

Moreover, there is a very great danger dogging the footsteps of those who would make sacred music a mere matter of title. It is that a great deal of good music, originally secular as regards associations and purpose, if not as regards character, has been removed from its primary environment, set to sacred words, and is now accepted as genuine sacred music. A case in point is furnished by the German chorals just mentioned. Another one is supplied in the case of the Handelian songs known as "Holy, Holy, Holy, Lord God Almighty", and "Lord, remember David", both of which are arias adapted respectively from Handel's *Rodelinda* (1725) and *Sosarme* (1732) by Dr. Samuel Arnold, sometime organist of the Chapel Royal and Westminster Abbey, towards the end of the eighteenth century. Concerning this method of adaptation, a writer in an English paper of comparatively recent date observes :

If Handel writes a showy bravura air for a soloist in one of his earlier and well-nigh forgotten operas, that of course is secular, and its use in a Sunday concert is to be frowned upon . . . But if Handel chooses to lift the whole movement into one of his later oratorios, why, of course, the piece becomes sacred, and may be listened to with smug satisfaction on the Sabbath Day.

Sir George Macfarren, however, defended this questionable practice on the ground that

Handel, like every other composer of his age, wrote in the same style, whether his subject was spiritual or temporal, modifying only the earnestness of his expression in consonance with the sentiment he embodied.

On the other hand, there is a great deal of truth in Mr. Wiseman's opinion that

A principle of classification which accords a place in sacred repertoire to such a *tour de force* of barbaric defiance as Handel's *Honour and Arms* (because it occurs in an oratorio) and at the same time relegates to the secular say, the *entr'acte* in Schubert's *Rosamunde*, on the ground that it is an excerpt from an opera, seems desperately in need of revision.

Dismissing the "printed title" theory as puerile, we have next to combat the idea that sacred music is a mere matter of form, that is to say, that all music in the form of hymn-tunes, chants, anthems, and other recognized forms of church music, is sacred. This answer to our question is purely arbitrary and partial, since its supporters can give no satisfactory reason for it. They condemn a sonata as being secular, but are not aware that some of their most favourite hymn-tunes are adapted from classical compositions in sonata form. Indeed, there are some very beautiful examples of these adaptations, amongst which we could mention *Sardis*, from Beethoven's *Romance in G*, Op. 40, for Violin and Orchestra; *Neapolis*, from the slow movement of one of Haydn's *Symphonies in A*; *Rest*, from Mendelssohn's well-known *Lied ohne Worte in E*, and many others too numerous to mention here. Besides, it must have occurred at one time or another to many of our readers that there are passages of melody in compositions regarded as "sacred" which are absolutely identical with other passages occurring in compositions regarded as "secular". For instance, the initial notes of Mendelssohn's *O rest in the Lord* are identical with a fragment of the Scotch song, *Robin Adair*; Henry Smart's tune, *Gloria*, has its first two lines similar as regards notes (although not as regards rhythm) with the first two lines of that old melody known in England as *The Vicar of Bray*; and the first line of Dr. Dykes's tune, *Vox Dilecti*, to Dr. Bonar's hymn, "I heard the voice of Jesus say"—is strangely reminiscent of the quaint Scotch melody, *John Anderson, my jo*. As a matter of fact, the phrases here enumerated are the common property of all musicians and musical compositions, and to label a work or a melody "sacred" or

"secular" merely on account of its containing one of these tags or clichés, would be to betray almost unpardonable musical ignorance. Then, as we have already seen, some hymn-tunes regarded as safely sacred are, in reality, dangerously secular, being adapted from operatic or other secular sources. But if such hymn-tunes be sacred, then must the opera from which they are taken be sacred also. Which, again, is absurd. Wherefore, failing this conclusion, we should discard such tunes altogether, or plead guilty to being governed by what the late Mr. J. Allanson Picton once called "sacredness constituted by tradition, habit, and ignorant fear of sacerdotal sanctions".

Nor do we fare any better if we venture to assert that all music in anthem form must be sacred, since, according to Professor Lutkin, there can be no sacredness about

the cheap and showy anthem where the words are juggled around to fit the exigencies of an attractive tune, where words are repeated *ad nauseam* to fill out the symmetrical requirements of musical form, and where insincerity is evident as well as painful lack of appreciation of word and thought values. In this type of anthem, or musical setting, the music in itself may be well-made; but we sometimes go a step lower by accepting and exploiting the music of amateurs who possess all the faults catalogued above, plus an all but absolute ignorance of the laws and rules of musical composition.

Leaving the advocates of the "musical form" theory to deal with Prof. Lutkin's strong indictment as best they can, we pass on to consider that very material answer to our question which would make sacred music a mere matter of *tempo*, by asserting that no music can be sacred unless it proceed at a low rate of speed. Yet, strange to say, this answer—the feeblest we have as yet considered—is actually one which has the support of not a few otherwise well-informed musicians. For instance, the late J. Spencer Curwen, the gifted son of the founder of the Tonic Sol-Fa system, writing in *The Christian World* of 20th August, 1896, remarks that this "forms the best rough distinction between what we mean by sacred and secular." But if sacred music be music proceeding at a slow *tempo*, what about the "Hallelujah Chorus" from Handel's *Messiah*? No sane conductor would take this slowly. It is, as Mendelssohn once said to the conductor who objected to the rapid *tempo* he adopted for some of the choruses from Haydn's *Creation*, "The times are gone when people thought sacred music ought to be tiresome". Indeed, there is neither sanity nor sanctity in a drawl. The *tempo* theory is purely material.

Incredible as it may seem, there are still to be found people so inscriptural in their ideas of church music as to maintain that sacred music is a matter of performance, and that to be suitable for religious purposes, places, and occasions, it must be rendered only in accordance with certain prescribed or traditional methods. Thus the

older Scotch Presbyterians, the more narrow-minded of the Puritans, the majority of evangelical Christians in English-speaking countries prior to the last century, and all the Calvinistic churches of the Continent of Europe, regarded instrumental music as improper for purposes of worship; or, as Andrew Fuller expressed it, "utterly unsuited to the genius of the Gospel dispensation". Calvin firmly believed that "ornamental music and even songs of four parts cannot fail greatly to displease God". In common with those otherwise excellent people who object to an orchestra in a church, who grumble at chanting, and who would silence even the most gifted vocal or instrumental soloist, especially the latter, Calvin forgot that orchestral accompaniments were originally of Divine institution, "the commandment of the Lord by His prophets" (*I Chron.* 23⁵, and *II Chron.* 29²⁵, ff.). Also, as Sir John Hawkins remarks, "The music of the primitive church, though it consisted of psalms and hymns, yet was it performed in sundry different manners", including solo singing, antiphonal chanting, and performances by mixed choirs; although hymn singing, as we understand it, was practically unknown in the early Christian Church—the Scripture references being only to chants and responses—Charles Kingsley once pointed out the truth when speaking on St. Paul's reference to "psalms, hymns, and spiritual songs":

I think the Apostle means not merely church music—for that he calls psalms and hymns—but songs which have a good and wholesome spirit in them.

Seeing, therefore, that sacred music has been sung by the saints in all ages "in sundry different manners", it is clear that sacred music cannot be converted into secular by the manner in which it is accompanied or performed. Even if these latter be ever so unsuitable to religious environment they can only mar the effect of the music, they cannot alter its character.

Attention having been thus directed to all the answers which can justly be considered worthy of serious consideration, we will now endeavour to proceed synthetically rather than analytically; and, mindful of the fact that an iconoclast is not of necessity a "repairer of breaches", set diligently to work in order to build up a comprehensive and impartial definition of what sacred music really is.

The first link to be forged in our chain of constructive criticism is the statement that sacred music is primarily a matter of quality. This view is so admirably stated by the Rev. J. B. James, in an early number of *The Musical Journal*, that we need make no apology for again drawing water from the wells of pulpit eloquence.

The ideal of sacred music is the perfection of art that will conduce to the highest spiritual result. Every true Christian must admit that it is our privilege and duty to offer nothing short of our best to the

Lord of Nature, of Art, and of Morals. Ignorant people disparage learning, and base their reason upon the groundless assumption that God is more flattered by their ignorance than by other people's erudition. And some unmusical people argue upon the assumption that God is more pleased with poor music than with good, as though He were the Author of inferiority and inefficiency. Church music, from an artistic point of view, should be an education.

In fine, as William Byrd, perhaps the greatest composer of the Elizabethan age, says in his *Psalmes, Sonets and Songs of Sadnes and Pietie*, "The better the music is, the sweeter it is to honour and serve God therewith".

Then, while insisting upon sacred music being the best of its kind, we must not forget to add also, "the best of its age". This addition will prevent us from adopting the position of the psalmodic conservative, and imagining that there are no hymn-tunes worth the singing except those popular in the days of our great-grandfathers, and no anthems worthy of consideration unless they date from the 18th century. And, on the other hand, it will restrain us from characterizing as "secular", "ranting", or "debased floriated", the best tunes of the more florid period of English psalmody. Further, it will prevent us from despising the older school of English church composers simply because their works are wanting in the harmonic and instrumental elaborations which adorn the pages of most modern anthems. We must not be so unreasonable as to expect an 18th century composer to speak to us in the musical idiom of the 20th, any more than we imagine that Bacon will express himself in the terms, say, of John Stuart Mill. No definition of sacred music can be satisfactory unless it be broadly comprehensive. Had a former head of the Roman church only realized this, his *Moto proprio* would never have been issued.

The second link in our chain of constructive criticism is the assertion that music, in order to be considered sacred, must not only be the best of its kind and of its particular age, but it must be characterized by dignity, breadth, and solemnity. As Sir Henry Hadow says:

It is not contended that all music for the church should be directly devotional in character. The Bible itself is not confined to the direct expression of religious feeling. It has room for the *Song of Solomon*, the story of Samson, and the dramatic histories of Esther and Elijah. But we may demand that music which is to befit a sacred building should be marked by a dignity and reticence which we do not require elsewhere.

To say conclusively what constitutes dignity and solemnity in music would be a most difficult task. But as the Scriptures speak of "a path which no fowl knoweth, and which the vulture's eye hath not seen", so every true musician and practical composer knows that there is possible the invention of musical combinations producing the

effect of dignity and solemnity, which effect is none the less real because not easily explicable, even to individuals possessing sound theoretical knowledge.

As Mr. Cuthbert Hadden remarks :

We feel instinctively that, apart from the associations of the words, the music of Handel's *Messiah* is suited to a cathedral and that the music of *Tannhäuser* is not. And the feeling is perfectly lawful and right.

Stephen Elvey (1805-1860) considered that sacred music " should suggest worship just as much as roof and arch and window", so that " a stranger listening at a distance and unable to catch the words, should be able to say, ' That is sacred music ' " But after all, perhaps the best test as to the sacredness or otherwise of music is the extent to which it conforms to the description of Addison, who maintained that

Music, when applied to religious worship, raises noble hints in the minds of the hearers and fills them with great conceptions. It strengthens devotion and advances praise into rapture.

A thing, be it noted, which undignified and frivolous music never could do.

At the same time the fact should be emphasized that sacred music, in order to be solemn and dignified, need not of necessity be elaborate.

He that of greatest works is finisher
Oft does them by the weakest minister.

So some of our finest hymn-tunes consist largely of common chords ; some of the most beautiful of the melodies of the great masters are founded upon simple scale passages ; while the store-house of church music contains exhaustless quantities of music of conspicuous merit which anyone possessing average musical ability could easily perform. A musical composition is not secular because it is slender in construction and modest in its employment of technical material.

Further, we must be careful not to confuse dignity with *tempo*, and imagine that nothing can be solemn unless taken *adagio*. Nor, on the other hand, should we mistake sloppy sentiment for deep feeling and expression, nor regard as bold and inspiring a movement which a cultured musician would consider blatant and extremely vulgar. And although the creation of misconceptions as to what constitutes dignity and solemnity in music can be avoided only by a study of the theory and practice of musical composition so thorough as to be almost impossible to those outside the profession, yet the continuance of these misconceptions may be removed by a reference to, and a loyal dependence upon, the united opinions and practices of those composers and writers who have devoted their abilities to the production of the highest forms of sacred music. A good Christian may be a very bad composer ; but no composer of music really sacred

can fail to possess some more or less exalted idea of the dignified and impressive in musical art.

Next, sacred music must be free from all secular associations. We have so fully discussed and so completely discarded the "association" theory that we are not likely to fall into the fearful and wonderful error committed by the editor of a London religious weekly, who asserted that the very snuffers of the Tabernacle were converted into sacred snuffers on account of their association with Divine service! No degree of sacredness in the matter of associations can be allowed to compensate for a lack of sacredness in the construction or constitution of the thing offered. Dr. Sawyer, of Brighton, once said, "A piece of music in dance rhythm, if it does not recall to your mind the ballroom, is as sacred as an *Adagio* in 2/4 time". But the worthy doctor forgot that dance music which did not recall the ballroom would not be true or typical dance music at all. The chief essential in a march is that it shall set us a-marching; in a waltz, that it shall set us a-waltzing. But, surely, we have yet to learn that we need to be set a-marching or a-waltzing in our churches!

But, it may be asked, why should the performance of abstract music (fugues, sonatas, symphonies, chamber music, *etc.*) be considered suitable for religious places and purposes, seeing that it is constantly being performed in concert rooms and other places of entertainment? To this it may be replied that the associations of the concert room are mostly artistic, not theatrical, and not merely emotional or frivolous. Besides, much sacred music is often performed in the concert room, and does not become—thereby and therefore—secular any more than unredeemably secular music would become sacred by being performed in religious environments. Also, as Professor Peterson puts it, "the great mass of instrumental music has no element in it of sacred or secular." In the words of the editor of *The New Music Review*:

There are fugues of Bach that are prayers. There is orchestral and chamber music that might justly be called religious music; for it takes one from the world and its pomp and vanities, and leads the hearer to the consideration of the great problems and mysteries; it stimulates spiritually; it uplifts.

We have now but one more link to forge, and that is to add to the definition already obtained the proviso that, if vocal, music to be considered suitable for religious places or purposes must be set to sacred words. As to what constitutes sacred words we must again decline to be drawn. Calvin once said, "One must be careful to see that the words to which music is to be set be not alone harmless, but also holy". This is a high standard. Whether all the words in our modern Hymnals attain thereto we hesitate to determine. There is no doubt about some of them being harmless. They are too

feeble to be otherwise. But we have yet to learn that holiness is synonymous with feebleness.

Viewed as a whole, our completed definition reads thus: *Sacred music is music suitable for religious places, purposes, and occasions; and all good music is sacred provided it be the best of its kind and age, characterized by solemnity, free from secular associations, and, if vocal, wedded to sacred words.* So satisfactory and so unanswerable do we believe our definition to be that we have little more to say except to show what general musical forms and certain particular compositions are entitled to the designation "sacred".

First amongst these may be mentioned hymn-tunes, chants, responses, anthems (verse, *i.e.*, solo, or otherwise), vocal solos, and instrumental music of any kind that can be proved to be of the highest technical character, dignified, and free from all present or known secular words or associations. Thus amongst hymn-tunes we should regard as justly entitled to the prefix "sacred" the best of the ancient and modern English psalm-tunes, of every period since the Reformation, remembering that the old "Church Tunes" of the Reformation or the Elizabethan age are not only finer than the German chorals of that age, but were written by English Protestant musicians, probably by some of our church musicians who fled to the Continent during the Marian persecution; also that they were primarily designed for church use, and are absolutely free from secular associations. But while welcoming the German chorals and really good adaptations from sources not suggesting improper or disturbing associations, many of the hymn-tunes founded on so-called plain-song melodies should be avoided in the worship of Protestants as being incongruous; and, because sacred music should be dignified, we should exclude from our hymn-tune list tunes written and harmonized in the style of a sacred part-song. Enough has been said already to condemn the wretched and flimsy effusions of the majority of Mission Hymnals, whose musical contents with their "seeming plagiarism and too great indebtedness", should be regarded as "good for nothing, but to be cast out, and to be trodden under foot of men"—a hard fate, but one thoroughly deserved.

Writing here concerning the service of the Protestant churches only, we may regard as sacred all good Anglican chants, provided such are neither too florid nor in any way effeminate; remembering that the Anglican chant, the anthem, and the glee, are the three musical forms peculiar to the English school of music. As to plain-song, its performance in the worship music of the Protestant churches is (as already claimed) incongruous; and since, according to M. Gavaert, the eminent plain-song historian, these chants are probably adaptations from popular pagan music, we should need more assurance as to their origin before giving them unquestioned admission to our selected list.

With so many good anthems by ancient and modern composers, we should do well to exclude from our churches not only the weak strains of most of the Mission Hymnal writers, as these were written for musical beginners, for babes and not for strong men, but also those effusions of blatant march rhythms or sentimental successions of commonplaces with accompaniments for pianoforte or organ (generally suitable for neither) which masquerade under the name of anthems. They represent a type which no self-respecting choir or congregation should tolerate. We have no right to insult our congregations either by the singing, or asking them to join in the singing, of rubbish—no, not even if they ask for it. Congregations and music committees are sometimes like individuals in that they gain immeasurably by the rejection of their prayers.

With reference to organ voluntaries we may regard as suitable for performance all the organ works of Bach and Mendelssohn, and all the best compositions of the modern English, American, French, and German schools, together with arrangements of suitable abstract instrumental music and sacred choral music. But every effort should be made to discountenance the performance in religious places of organ music founded upon dance rhythms or vulgar march strains, and all arrangements suggesting secular associations. Such music, so far as religious environments are concerned, is only fit for the wastepaper basket.

In orchestral, chamber, and abstract instrumental music, let us by all means regard as "sacred" the symphonies, sonatas, and concerted music of all the best writers of the classical, romantic, or modern schools, always provided that the selected movements are characterized by breadth and solemnity. And with reference to oratorios, cantatas, and larger choral works, while many of these (such as Handel's *Samson*, Haydn's *Seasons*, etc.) contain many numbers of a more or less secular character, these works are seldom performed in their entirety, and selections suitable for religious places, purposes, and occasions can quite easily be made. Finally, with the immense amount of vocal music which is to be found set to sacred words, there is no excuse for any vocalist selecting a solo, or any choirmaster a chorus, which, on account of its character or quality, could not be regarded as legitimate sacred music. Vocalists especially should steer clear of the sloppy trash exemplified in so many of the so-called "sacred songs", regarding such as belonging to that class of music, "falsely so called", of which Sir John Stainer once said "no self-respecting musician should touch, not even with a pair of tongs". At the same time we are under no necessity whatever of selecting music above our attainments. Sacred music, as we have already said, is not necessarily elaborate. Very often it is quite simple. But it is never common. It was the common people who

heard the Master gladly, not the people of common minds—a distinction and a difference. Common music can never fulfil the mission assigned to it by Carl Philip Emmanuel Bach, namely, that “ One of the noblest aims of music consists in advancing religion and in *edifying* and *elevating* the human soul”. The italics are our own.

We have now reached “ the conclusion of the whole matter ”, so far as criticism destructive, constructive, or comprehensive is concerned. In claiming as “ sacred ” all good music possessing dignity and solemnity, and in rejecting only that which disqualifies itself on account of its material or verbal associations, we are not only in full sympathy with the trend of the best modern thought, but with the highest wisdom of all the ages, the comprehensive declaration of Scripture that “ the earth is the Lord’s and the fulness thereof ”, and that “ every good and perfect gift is from above, and cometh down from the Father of Lights ”.

Belief in this declaration compels us to anticipate a day when, in the final, complete and overwhelming victory of all that is good in man, in art, and in literature, this truth will be literally and abundantly demonstrated. Then the reminders of the village pot-house, the rubbish of the revue, and the reminiscences of the opera and the ballroom, will alike be swept out of our churches, and no plea of associations or popularity will save them. Our religious festivals will not be marred by the performance of music characterized by what an old English writer once termed “ *trebles wondrous lewd and basses worse* ”; the profanities perpetrated in some of our Mission and Sunday School Hymnals, and perhaps the Hymnals themselves, will be cast out as salt that has lost its savour; while not only “ *bowls and bridles* ”, but music and musical instruments also, shall alike be “ *holiness unto the Lord* ”. As George Matheson said :

In the good time coming, art will be deemed a part of religion. The musicians will sit down amongst the saints, because all our springs are religious springs. No music, no painting, no sculpture, no poetry, will any more be deemed secular. They will all be recognized as the inspiration of God.

ORLANDO A. MANSFIELD.

THE ANGER OF JESUS.

IN *Mt.* 5^{21f.} Jesus extends the application of the sixth commandment and also the Rabbinic addition to it in a way which can only be described as startling if His words are taken seriously.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother [without cause] shall be in danger of the judgment; and whosoever shall say to his brother, *Raca*, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

Attempts have often been made to distinguish degrees of meaning between *Raca* and *Moreh* ("thou fool"), making one a stronger or weaker term of abuse than the other, or to stress the insertion found in some authorities of "without cause", while Moffatt adopts a slight rearrangement of the text in order to secure a clearer sequence of thought. But the meaning is plain enough apart from efforts of this kind. In this, as in similar utterances, Jesus spoke in broad, clear-cut outline, and not in hair-splitting distinctions. What is here condemned is the fierce, malicious anger which would destroy the character of a fellow-creature. As elsewhere in the Sermon on the Mount, the unchecked feelings of the heart are made equivalent to the deeds of the hands. Murder is a social and legal offence. Open slander may be punishable by law. But murderous feelings of anger are no less an offence in the sight of God. The bitterness of soul which destroys the good name of a brother man imperils also the soul in which it exists, bringing that soul into danger of the fire of Gehenna.

The two instances of practical application which follow in vv. 23ff. serve to emphasize this teaching. In the first instance, even an act of worship is to be suspended in order to effect reconciliation with a brother of whom it is remembered that he has something against us. Here, it will be noticed, the matter is put the more strongly by the fact that it is not stated that there is anger existing in the heart of the worshipper which needs to be allayed, but anger which the worshipper remembers exists against himself in the heart of another. To restore a right relationship with a brother by assuaging his anger against us is thus a more urgent matter than the completion of the act of worship. The second instance, of agreeing with an adversary, is given a different context in *Lk.* 12^{58f.} While this context of *Luke's* is apparently not so suitable as that of *Mt.*, it none the less serves to suggest that there may be more of a metaphorical meaning in the words than might be suggested by *Matthew's* context. However, for

our present purpose it is sufficient to accept the words simply as another warning against the disputatious anger which sends men to court and may lead them on they know not whither.

It may be said that our Lord's teaching here should not be pressed to absurd lengths. William Law's comment, in Chapter XXI of the *Serious Call*, is sufficient on this point :

We are not, I suppose, to believe that every hasty word, or unreasonable expression that slips from us by chance or surprise, and is contrary to our intention and tempers, is the great sin here signified. But he that says "Raca", or "Thou fool", must chiefly mean him that allows himself in deliberate designed acts of scorn and contempt towards his brother, and in that temper speak to him, and of him, in reproachful language.

Accepting this, a more important consideration arises. Does Jesus rule out anger in any and every form? If He does, then He Himself is condemned by His own ruling, for there were occasions when Jesus was angry, unmistakably angry, and intensely angry. A study of the anger of Jesus, as revealed in the Gospels, is worth making. Let us take the principal instances.

(i) Jesus spoke with anger of certain cities "wherein most of His mighty works were done, because they repented not". Chorazin, Bethsaida, Tyre, Sidon and Capernaum were thus upbraided (*Mt.* 11^{20ff.}, *Lk.* 10^{13ff.}).

(ii) Jesus spoke with anger of Herod Antipas when, being warned against him whose hands were already red with innocent blood, including that of the Baptist, He said, "Go and say to that fox" (*Lk.* 13³²).

(iii) But the most vehement anger of Jesus was for certain classes, notably the Pharisees, scribes, and teachers of the Jewish law. It would be hard to find more fierce denunciations than those which blazed from His lips when speaking of such—"Scribes and Pharisees, hypocrites! . . . Ye fools and blind . . . ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell?" (*Mt.* 23^{15ff.}, *etc.*).

(iv) Not in word only, but once at least in deed does Jesus behave with anger when, with a whip of cords, He drives the buyers and sellers and money-changers from the Temple Court (*Mt.* 21¹², *etc.*).

(v) Perhaps one other instance which should be mentioned is the cursing of the barren fig-tree (*Mk.* 11¹²⁻¹⁴, 20-24). Here, however, the ground is made too uncertain for any definite assertion, both by the possibility that the parable of the barren fig-tree of *Lk.* 13^{6ff.} has been transformed into incident, and also because it is not certain that the "cursing" even as recorded by *Mk.* and paralleled in *Mt.* may not have been a calm, deliberate act done with parabolic intention.

What, then, is to be said of this anger of Jesus? Is it inconsistent with the teaching of *Mt.* 5^{21f.}?

In the first place it is significant that only once on record is the anger of Jesus directed against an individual. The instance is that of Herod Antipas, and even here the ascription of anger to Jesus rests upon a single epithet, "that fox". This should be balanced by the utter silence of Jesus before Herod at His trial, even in spite of the insult and violence done Him at Herod's instigation. Not a word of anger does He then speak. There is a striking contrast here with the behaviour of Paul who, when Ananias commands him to be struck, blurts out, "God shall smite thee, thou whited wall" (*Acts* 23³). It may be claimed that there is an essential difference between anger directed against the sins which characterize a class, or a city, and anger directed against an individual in such a way as to destroy whatever good character that individual may possess.

And here the conspicuous quality of the anger of Jesus must be noticed. His anger was in essence redemptive, not destructive. Thus He upbraided certain cities. But when James and John desired to call down fire on a village, and that a Samaritan village, which would not receive Him, He turned and rebuked them (*Lk.* 9⁵⁴). (It is significant that some authorities add to this the words, "For the Son of Man came not to destroy men's lives but to save them".) Over the most favoured, but most callous, city of all He wept, and to that city He went of His own free will, though knowing that city would crucify Him. And for those very men against whom His anger had burnt with such fury He also prayed in the agony of death, "Father, forgive them; for they know not what they do".

Put in another way, it may be said that the anger of Jesus distinguished between sin and the sinner. His anger blazed in condemnation of the sin, while His love blazed in compassion for the man in whom the sin was. Thus He condemned the Pharisees, yet He was ever ready to befriend a Pharisee. The money-changers He drove in passion from the Temple, yet on more than one occasion He was guest and friend of money-changers.

The anger of Jesus was redemptive and not destructive. His anger was radically different from mere bad temper. The springs of it, indeed, were in His own intense righteousness and love. It was an anger akin to that wrath of God with which Hebrew thought at its best was well familiar. Hence there is no contradiction between this anger of the righteousness and love of Jesus which sought the salvation of its object, and His own stringent injunction to avoid anger whose only desire is the destruction of its object. All that need be said is that these two kinds of anger are two entirely different things.

Turning to the human application, we may well ask if we may not suspect the man who is never angry. Lack of passionate anger may sometimes signify lack of the passion for righteousness and may itself be a sign of lack of the passion of love. Is not the failure of much of the practice of Christianity to-day in this, that it is too complacent,

too easily inclined to be good-natured on any terms, too unstirred by the sight of sin because it cares too little for the man in whom the sin is? If, for instance, there were more real concern for the drunkard, the gambler, or for those condemned to live in slums, would it not manifest itself in a more burning anger against the evils of the drink traffic, of gambling, or of the social system which tolerates slums?

But anger can only be justified as it is redemptive, never when it is merely destructive. There was one of whom Jesus said in perhaps the most telling story He ever narrated, "He was angry and would not go in". The elder brother's anger signified that he cared nothing for the redemption of the brother who was lost and now was found again. It was such destructive anger that Jesus condemned, and never was anger of this kind found in Jesus Himself. There is still much of such destructive anger found in men and in nations. It can only be turned into the passion for redemption when hearts are kindled by the fire of love for our brother man.

R. E. THOMAS.

MY BOOK.

[After a street accident the writer, in a moment of consciousness, saw his own body and the crowd beneath him. He describes his experience, and reviews his life in its light.]

I take the book and read it as I will.

Dear names are written there on every page,
and one sore wound no memory can assuage.

It tells of home and love, friends and good-will,
of thoughts, and dusty fields I had to till,
with summer hours between, from youth to age.
But still I count my years of pilgrimage
Without concern to call them good or ill.

For I have been away—swept by death's hand
Suddenly through the dim rooms of my pain
I woke, alone, deprived, an instant, where
dawn-windows widened on another land.
And now I praise alike the loss and gain
which wove my spirit's only vesture there.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE CASE AGAINST MILITARY TRAINING IN SCHOOLS.

THE subject of military training in schools is no longer an academic one; it has invaded the field of parliamentary debate, it is increasingly exercising the minds of parents, and it may soon disturb the thoughts of schoolmasters. Unfortunately there is no common group of premises from which the case for or against the system may be developed, for judgment is ultimately determined by one's conception of what a true preparation for citizenship should be, and will therefore depend on one's general philosophic and political outlook rather than upon any process of logic.

The most widely accepted view regards the military training of boys between the ages of 14 and 18 as a necessary preparation for citizenship on the following grounds:—School life, it is said, is a preparation for citizenship; one of the primary functions of a citizen is to defend his country; therefore military training is as much a part of citizen training as the learning of the three R's. This principle is thus clearly stated in the official Cadet Regulations:—

The object of training lads is to develop in them principles of patriotism and good citizenship during peace, and to fit them in the event of a national war to take their places in the defence of their home and country.

Again, in a letter to *The Times*, 24th May, 1930, the Bishop of Ripon refers to the achievements of the Cadet movement, and adds:—

And this achievement stands or falls with the khaki uniform, and not least with the names upon their shoulder straps; the symbol at once of real sacrifice for the sake of disciplined service and membership of a larger whole.

While paying due respect to such weighty opinions, may one not reasonably question the fitness of khaki uniforms and shoulder straps

to be selected as perfect symbols of sacrifice and disciplined service? Such pageantry might well symbolize a Fascist nationalism; is it truly indicative of the higher patriotism that sees beyond the frontiers of States? One might even suggest that such a conception of citizenship is the product of a mind not yet emancipated from pre-war values. It lacks imagination, it regards our foreign neighbours as potential enemies, it creates suspicion where there ought to be trust, and takes insufficient account of the new forces making for international amity. The supporters of the O.T.C. regard with suspicion an attitude that seems both visionary and sentimental. Their opponents consider the training of impressionable young people in the arts of war to be an activity inconsistent with the true needs of adolescence, harmful to the easy growth of unprejudiced minds, and negative in effect in a society that is crying out for citizen service of a healing and constructive character.

It is difficult to reconcile these two views. The one would prepare a boy for the world as it is, the other for the world as it ought to be. My own view is that as progress depends on man's striving for a "better than what is", youthful energies should be directed and concentrated to that end.

The development of the O.T.C. movement is shown by the following figures which represent the growth of the Junior and Senior (University) divisions since 1909:—

Year		Strength		Cost to Taxpayer
1909	...	19,308	...	£51,190
1914	...	32,374	...	£79,165
1918	...	35,173	...	not obtainable
1920	...	33,725	...	£132,000
1924	...	35,717	...	£135,440
1929	...	40,008	...	£159,900

Up to the present the O.T.C. has been largely confined to schools represented on the Headmasters' Conference, but the recent withdrawal of the grant from the somewhat heterogeneous groups of Cadet Corps will almost inevitably lead to a request, on the part of many day secondary schools, for recognition of their Cadet Corps as Officers' Training Corps. There are at present about 190 O.T.C. in public schools, and (in November, 1930) nearly 200 schools are on the waiting list for recognition. For the purposes of this discussion we may omit the 5,000 members of the Universities who are members of the Senior Division. This leaves about 35,000 boys between the ages of 14 and 18 who are members of public school O.T.C. out of a total public school population of the same age of about 40,000.

To the £160,000 paid by the taxpayer must be added at least £40,000 *per annum* paid by parents to defray the cost of uniform and summer camps. Thus about £200,000 a year, considerably more than

Britain's annual contribution to the League of Nations' budget, is spent in training adolescents to fight.

On what grounds is this expenditure considered to be needful? The War Office are quite clear about it :—

The primary object of the O.T.C. is to provide students at schools and universities with a standardized measure of elementary military training with a view to their applying eventually for commissions in Militia, Territorial Army (including the Reserve) or Regular Army Reserve of Officers.

They frankly recognize the necessity for an intimate relationship between the War Office and the public schools; and the schools, on their part, willingly acquiesce in an arrangement which permits this government department to prescribe the form of training and to assess its quality by sending down representatives annually to inspect and examine the Corps.

The school authorities recognize, with varying degrees of recognition, the truly military nature of O.T.C. training. Some would justify the military training of youth on purely national military needs; others approve of a so-called voluntary form of military service as a healthy and safe substitute for conscription. But most schoolmasters would hesitate to justify it on these grounds alone. They would claim that, quite apart from its military usefulness, the O.T.C. possesses qualities of unique educational value. The Headmasters' Association, for instance, in protesting against the withdrawal of the War Office grant to Cadet Corps, declared in a statement issued to the Press that

The schools value their corps very highly because they provide a training which can be furnished in no other school activity.

Again, the member for Cambridge University said in the debate on the Cadet Corps grant that

The military training of boys in the schools and universities, apart from the military efficiency it gave them, encouraged a spirit of discipline, order, regularity, decency of conduct, self-sacrifice.

Such claims deserve attention, despite their dogmatic flavour.

Let us begin with the boys' bodies. It is claimed that there is positive value in the physical training given by the Corps. Here is a somewhat extravagant claim made by Colonel Lancelot Storr in *The Times* in May, 1930 :—

I contend that it is not possible to exaggerate the beneficial results, moral and physical, upon the growing youth of the country of a military training . . . and as to the physical benefit of habits of erect bearing, of chest expansion, of prompt and rhythmical movements of the limbs, who is so blind as not to recognize their unspeakable value . . . ?

May I say with all respect that such statements are born either of ignorance of the physical effects of military drill on growing bodies or of the infinitely superior claims of modern systems of non-military

physical training? Between the ages of 15 and 16 the bodies of many boys grow at a greater rate than at any other year in life, except the first. This is especially true of the bigger bones and muscles; the strength of the biceps, for instance, is said to be nearly five times as great at 16 as it is at 11, and it is nearly doubled between the ages of 15 and 16. These large bones and muscles are those chiefly affected by such positions as that of "attention" and by carrying rifles. In fact, if military authorities would wish to establish a true balance of the body in their rifle drill they would do well to insist on two rifles per boy, instead of one. Even a layman's eye can detect the unnaturally stiff and jerky movements common to most parade ground activities. Admittedly there is virtue in those exercises that demand a close co-ordination between mind and body—but how few they are! And how easy it is to "bring them heels together with a click".

It is not one of the brightest features of our educational system that allows the physical education of girls to be half a century ahead of that given to boys. To those who know the qualities of the magnificent systems of Sweden and Denmark, their freedom of movement, the elasticity and rhythm of every exercise, the insistence on harmony between mind and body, on co-ordination between will and muscle, the variety that gives interest and stimulates joy in physical well-being—to these the unvaried routine of the parade ground is but dull and unproductive labour. In physical training most of our boys' schools have yet to realize the difference between Aldershot and Denmark. The drill sergeant or any other person whose knowledge of the human body is limited to the *Infantry Training Manual*, is no more fitted to decide how our boys should stand or walk than is the confectioner to prescribe their dietary. The training of youthful bodies in the way they should grow should not be entrusted over much to the enthusiastic amateur.

But could we find moral and social values in the O.T.C.—discipline, leadership, *esprit de corps*, desire for service—and could we believe that these qualities can be fostered *in no other way*, we might well hesitate to stress its limitations as a source of physical culture. It is not my purpose, then, to deny the value of certain elements in military training so much as to assess their quality and to inquire whether a finer quality of the same thing cannot be gained by other than military means.

My own experience of military discipline during the war taught me that at times it was good to obey, even blindly, orders that I knew were born of ignorance or stupidity. But too much blind obedience I found to be cramping to mind and soul. And there was too much of it; there had to be; and for that reason I want no son of mine to be subjected to a system that fails to recognize individual worth or initiative on the plea that "discipline must be maintained". It is

bad for the disciplined, it is worse still for those who exert the discipline. Military discipline, good and necessary as it may be in its place—which is in the Army—does not inculcate the only type of discipline that can be worthy of our schools; this is *self-discipline*, born of the individually controlled and integrated mind. When it is proved that the O.T.C. does that, we may begin to accept the claims made by its supporters. Until that time we must remember that our sons need more than mere discipline; they need the *best* discipline, and we must not be satisfied with a second-best. The qualities of leadership developed by the Corps I believe to be of a similarly low order. No doubt in rare instances certain boys find their real chance of leadership in Corps work; but as a rule the boy worthy of promotion in the O.T.C. has already proved his worthiness in other school activities. True leadership comes of a vital personality, and waits upon the independence of mind that enables a lad to make quick and right decisions. The drill sergeant, be he Sixth Form boy or a friendly soldier co-opted from the local barracks, will not teach a boy much about that.

The plea that the O.T.C. develops *esprit de corps* is not surprising, for it is one of the few school activities where the whole school, on occasion, acts as a united whole. In the day school, in particular, with its many scattered units, one can imagine its acting in some degree as a cementing element in school life. Few headmasters would wish to derive their school discipline from the Corps, but many feel that it is a force making for corporate responsibility and even sacrifice. The work is generally dull and sometimes arduous, and the school as a community gets the sense of doing its bit of hard work for the country. But whatever force there is in these arguments, there would seem to be a lack of vision on the part of school authorities who can devise no other means of developing a corporate spirit of self-denial. One reads with surprise such statements as the following made by an assistant master at one of the greatest of our ancient schools (I quote from *The Times*):—

The most unselfish thing a boy could undertake at school was to work hard for his Corps.

If this statement is true of any school it ought not to be.

But there are certain positive evils in the O.T.C. system which are either inherent in it, or which are at present part of it. It is, of course, impossible to generalize about school O.T.C., but it cannot be denied that in a large number there is an undesirable element of compulsion, more or less evident, its degree varying with the outlook of the headmaster and staff. In a few schools the O.T.C. is definitely compulsory, being regarded either as part of the school curriculum or as an activity comparable to compulsory games. In the majority of schools the Corps is nominally voluntary. But a recent inquiry

brought to light many strange and divergent interpretations of the word "voluntary". From headmasters, assistant masters, and parents reports were received that suggested mere lip service to the idea of free choice. Here are some statements from parents :—

Boy Scouts have been started, but no non-recruits of the O.T.C. are allowed to join.

My son went to a well-known public school of the modern variety and on the prospectus it states that work in the O.T.C. is voluntary . . . The Headmaster made every effort in his power both with me and the boy to get him to join.

The Headmaster told me he could not make a prefect of my son, who had won an open scholarship to Oxford, because he was not a member of the Corps.

A housemaster states that

though the O.T.C. is not technically compulsory, I am glad to say that every boy in my House does his duty in this respect, and I should strongly deprecate any refusal.

Again :—

All boys over 14 years of age, who are medically fit, we expect to join the Officers' Training Corps.

The cumulative effect of such reports as these leaves little doubt that compulsion, often of a subtle and unfair nature, is brought to bear on the boy whose parents do not wish him to join the Corps. To the strong-minded boy the opportunity to resist the pressure of public opinion which such a situation gives will come as a rigorous test of his ability to stand alone, and it may do him much good; but the nervous weaker character may suffer real unhappiness from any sense of outlawry he may be made to feel. There are, of course, many schools where care is taken to see that those not in the Corps get fair-play; indeed I know of one well-known school whose head boy has never been in the Corps. I venture to believe that these schools are comparatively few.

But the main charge I would bring against a system that subjects boys to military training, which necessarily involves close contact with the organization of modern warfare, is that it creates in undeveloped, uncritical minds a sense of the inevitability of war. I must here dissociate myself from the opinion with which antagonists of the O.T.C. system are so frequently and wrongly credited, namely, that the Corps creates fire-eaters. There are now too many sensible people in our schools for that to be possible; and even if there were not, the humdrum nature of the work is a safe insurance against militarism. Something more subtle than this takes place. A system wherein boys are taught to shoot, to use bayonets, to take part in glorious smoky battles where blank cartridges give a tinge of spurious reality to the whole, where indeed regular troops co-operate with aircraft and boys with regular troops, must leave the impression that war is an indestructible human institution, as much a part of human

society as are government and law. What boy who took part in the activities described in the following extract (*The Times*, 2nd August, 1930) can regard war as anything else but a permanent element in modern life, unpleasant perhaps, but not altogether wrong?

In the last two days in the O.T.C. camps on Salisbury Plain much progress has been made with training in the fine weather, and already both the Pennings and Park battalions are reaching a state of efficiency satisfying to commanding officers.

The thirst for knowledge of the working of modern arms of war is one of the remarkable features, and the commanders of demonstration platoons and the gunners and tank men stationed in the camp are surprised at the splendid keenness displayed.

Late last night the sound of aeroplanes proved that the air arm was co-operating with those battalions of Cadets who were on night operations. The other battalions will have their turn to-night. To-day the advance stages of platoon training and the beginning of company training were features of both camps.

This week-end a number of visitors, including parents and relatives, will be entertained, and after church parade on Sunday both brigades will have sports meetings attended by these visitors. On Monday battalions will be engaged in mimic battles on a larger scale than hitherto, and though some of the schools, having come a day earlier than the rest, will leave the district on Tuesday, the majority of the battalions will take part in a great battle, the regular forces of tanks, artillery, and aeroplanes assisting.

Not by the wildest flights of imagination can such influences be described as pacific. Moreover, any education worthy of the name should have in it an element of idealism, for young men must feed on ideals, and in an ideal world war has no place. It may, of course, be argued that such spectacles introduce a boy to reality—a necessary part of education. This is not true. They introduce a boy to that part of war that is least evident in reality; war's beastliness is necessary to make the picture complete, but in the nature of things this side cannot be shown.

There is another aspect of the situation worthy of some consideration. It has been one of the proud features of our public school system that the claims of a general education based on a liberal culture have always been placed above the lower needs of vocational training. But in this one instance a most definite piece of vocational training has entered schools that still claim to be free from it; for this O.T.C. business is indistinguishable from training for the profession of arms and is inconsistent with the finest conceptions of a liberal education. If it be asked where the supply of officers for our regular and territorial armies should come from, if not from our school O.T.C., the answer would seem to be—from the source whence we get our lawyers, doctors, sailors, and policemen, or, in other words, from among those who want to be soldiers.

Education in its truest form is a positive thing; its first objective should be the creation of the integrated personality, its second to place

this personality four square in its environment, its third so to vitalize the personality that it will make such changes in its environment as will contribute to the fullest life of man. Judged on this standard it would seem that military training in schools is taking the place of what might be a more positive contribution to the national life. Instead of directing the energies of youth into activities that would make this country a better place to live in, we are training them to defend a land that is great for what it has been rather than for what it might yet be. It is good to love one's country for its glorious past; it is better to cherish it for its possibilities. This the O.T.C. does not and cannot do. On this side of our educational system we are choosing the second-best, preferring the higher to the highest. This is not good enough for youth. There is in this country so much vital work to be done, so much work that will not wait; and there are among the best of our young people so many keen spirits able and willing to do it, that it is a fundamental waste of fine energies to employ them in activities unproductive of the best the nation needs.

E. B. CASTLE.

AN INTERNATIONAL BOYS' CAMP, PEKING, AUGUST, 1930.

I HAVE just had an unforgettable experience, taking part in an International Boys' Camp run under the auspices of the Tientsin Rotary Club, at a Chinese Temple called Wo Fu Ssu, in the Western Hills near Peking. The experience is such that it would be a sin to keep it to one's self, and one feels compelled to pass it on in the hope that similar experiments will be tried elsewhere.

It is no small thing to camp for ten days along with nearly sixty boys of five different nationalities, to play with them, eat with them, and sleep with them, and to realize the splendid spirit of friendship that can spring up spontaneously between boys of different nationalities when artificial barriers are withdrawn. Chosen from the boys of Tientsin alone, the mixture of the races, though thorough enough for an experiment, was perhaps not ideally complete; but the choice lay in the hands of the Tientsin Rotary, and they made the best possible selection under the circumstances. Roughly the numbers were: American 4, British 2, Chinese 26, Japanese 2, Russian (White Orthodox) 23; and on the Camp Staff were 1 American, 2 British, 2 Chinese, and 1 Russian. It is not every camp that could hope for a leader of the same standing as we had in Eric Liddell, of Olympic Games fame, and this undoubtedly contributed greatly to the success of the experiment; but it may be possible in the future to get a better mixture of the races than we had.

At a time when " White Russians " are being frowned upon by many Chinese as *de trop*, and when Japan and China are apt to get in one another's way too often, how is it possible that a camp of boys among whom these different races were represented, and half of whom were " white ", the other half " yellow ", could live with such harmony and happiness in each other's company ?

Three factors perhaps contributed. The boys, whose ages were between 12 and 16, were deliberately chosen from the best homes in Tientsin, and most of them were receiving a good education, so their natural friendliness had not been spoiled by bad rearing. Then the Camp Staff set an example which may have had its effect ; at any rate there was no chance of friction due to any difference between the nationalities of the boys and the staff. Throughout the camp there was a fine spirit of mutual fun and co-operation in sport between staff and boys ; after all, during the camp at any rate the staff were but boys also. Lastly, the natural capacity for friendship between the races was given opportunity and definitely encouraged by a deliberate division of the boys into eight different sections, each of which formed a team of as international a character as possible. Inter-section competition in sport, games, tidiness of dormitory space, *etc.*, stimulated the team spirit, and from obvious results the method was a great success. One particular instance must suffice beyond the general statement that the team spirit (as easily seen at the camp) was as good as could be desired : the boys were all given diaries to keep while at camp, and glancing through one at random after they had been returned to us, I noticed at the end a list of friends the boy had made, with their addresses ; they included Russian, Chinese, and American.

As already hinted, the particular boys that we had probably did not need instruction in theoretical internationalism ; but the immediate value of the camp was not so much in teaching the boys as in giving them a chance of putting into practice what they already knew in theory, and so allowing it to sink more deeply and securely into their personalities. Nations are not made friends by theoretical book-learning, but by individual friendships between the people of the nations, both the ordinary citizens and those who represent them in the national councils, their leaders. Catch the embryo leaders while they are still young, free from the distortion and cynicism that so often spoil adult life, and unhampered by the manacles of vested interests ; and give them opportunities of making real friends with one another. That is the idea behind this experimental camp.

But there is another significance as well : for it is a pioneer experiment in a way, and not merely its immediate results but also its successful pointing of the way to further ventures of the same sort, is important. One international camp will not achieve much, but many international camps may achieve a great deal. This is why we feel that the success of this one must be advertised as widely as

possible, for half the meaning of it will be lost and wasted if others do not have the opportunity to know about it, and to emulate it.

For the site of the camp three spacious buildings were rented in the Temple, sufficient for a room for headquarters, three dormitory rooms, and one for indoor games and reading. Thus, although we used camp beds, we did not have to sleep under canvas; also we were fed by the Temple chef, on Chinese food. Although some sides of camp life were therefore absent, this gave us more time to have team contests, games, indoor sports, and aquatic sports in the Temple swimming pool. Further, the Temple was a first-class centre from which to explore, under the expert guidance of one of the Chinese staff members, the many interesting spots among the Western Hills; this would not have been nearly so possible had we spent the usual time on the preparation, *etc.*, of the food.

The whole scheme was financed by the Tientsin Rotary Club, who provided something over a thousand dollars silver, or £100 at normal exchange rates; this covered the food and rent, prizes, transport to the camp, *etc.* Camp beds were loaned by American Infantry in Tientsin. The Tientsin Rotary further did all the preliminary organization of the camp, the actual "camp staff" having nothing to do outside the duties while the camp was in progress. This method of dividing responsibility worked admirably, and would be well worth using in other camps, provided an expert in camping can be secured for the preliminary work. The Rotarians were fortunate to have among them the Rev. A. G. Robinson, of the American Board Mission in Tientsin, an expert camper and boy-worker; if more details about the organization of this camp are required it would be probably best to write to Mr. Robinson for them, and he will doubtless be pleased to help anyone in that way to try another camp elsewhere.

Let me close with a few general remarks, disconnected perhaps, but still rather necessary to make.

The boys' nationalities were not sunk by their having to work in teams of different races. On the last evening of the camp we were having some fun after the evening singing competition; and the Russian boys banded together to give us all a Russian song; they were followed by the Chinese boys, who gave a song in their language, and then the Americans. This was not competition, but co-operation in making the evening a success: and nothing was more appreciated than the contribution of the two little Japanese boys, one of them singing a Japanese song to the other's accompaniment on a mouth-organ.

The Tientsin Rotary has members of various religious convictions, and some with none at all: the camp was therefore not nominally a Christian camp, though all the camp staff were Christians, and every evening after the sing-song we had a Bible reading, talk, and prayer to close the day. Why should not the

Christian Churches of Europe combine to organize international boys' camps? There is plenty of scope, and goodness knows the Churches ought to do more for the cause of peace than they are doing at present: talking peace and passing resolutions about peace are not enough. The cost of the camp need be nothing like so high as the Rotary camp, for in the latter the expenses of all the boys and the camp staff were found by the Rotarians; if those who partake in the camp are asked to contribute the cost of the food at least, then surely the Churches could raise enough money to cover other expenses of a camp in one of the beauty spots of Europe.

We shall certainly be only too glad to help anyone else by further details of the present experiment, but there are endless variations possible, and arrangements must naturally be made best suited to the circumstances. We can only hope the success of this one will be instrumental in inspiring others to do likewise.

WILLIAM BAND.

THE CHILDREN'S ADDRESS.

LOOKING through an old minute book of a provincial Congregational Association I found reports of discussions on the Children's Address, which at the time was regarded as an innovation. Objections were raised to it on the grounds that it unduly split up the Morning Service and took the place of the Second Scripture Lesson, without which no service could be complete. To-day it has become a recognized part of the Morning Service, in spite of the very occasional protests of a few who are unable to appreciate any deviation from the methods of the past. Seeing that it has come to stay, it is incumbent upon those responsible for its delivery to spare no effort to make it effective and a real link between the Sunday School and the Church.

That the children's address has its difficulties many of our ablest and most conscientious ministers agree: I have heard some of the most capable ones say that its preparation and delivery taxed their mental powers to a far greater degree than the sermon. This need cause no surprise, for if there is anyone who is expected to be all things to all men it is surely the minister. He is called upon to speak to individuals of all types and degrees of intellect, and of all ages. In the Children's Address he is expected to leave for a time the profession for which he has been specially trained and to enter another which demands training of a different nature. He may be a profound theologian and an expert Biblical scholar, but the children judge him solely by the degree in which he can secure their interest. To any ministers who are not satisfied with their Children's Addresses I would point out that there are professional teachers who, in spite of years of

training and experience, find themselves face to face with the same difficulty.

The minister cannot reasonably be expected to be fully acquainted with the knowledge and interests of the present-day child; in many cases he has only the memory of his own childhood to guide him, and a knowledge of the childhood of the past is no guarantee that we accurately understand that of to-day. Consequently, he may assume too much or too little, and so be unable to reach exactly the level from which he may proceed from the known to the unknown. He may find it hard to steer so as to avoid the Scylla of too great a simplicity, on one hand, and the Charybdis of intellectual obscurity on the other.

As a former headmaster whose duty it was to deliver many of these addresses, I may be pardoned for venturing to offer a few suggestions gathered from long experience. I have always, both in theory and practice, advocated the closest alliance between the minister and the teacher. Both are doing spiritual work and can and ought to be helpful to each other. A union between the ministers and the teachers of this country would do more to stimulate religious life than any union of the churches. Standing side by side, the two would be well-nigh invincible against the powers of evil. Ministers were always welcome guests in my school, and their presence was considered necessary at any public function. This may seem a small matter, but it had a salutary effect upon children and parents, for it suggested to them that the school and the church were not entirely separate institutions, but had one grand aim in view. The ministers came in the spirit of comradeship and gave inspiration to the teachers. At the same time, I like to think, they increased their knowledge of child-life and learnt something of the foundations on which they had to build.

A desirable qualification of one who would address children is that he should, on occasion, be able to put time's clock back, or, better still, should never have grown up. Fortunate is he who can keep the heaven that was around him in his infancy all through life, for inability to do this in some degree is one of the reasons why many fail in their attempts to interest the young. As we grow older there is a tendency to stand on the pedestal of years and forget the little ones down below. If our lives are to be spent among the young it is a misfortune to be born elderly. We are not responsible for our temperaments, but we are for the degree in which we control them. If we cannot, like the fabled Bacchus, remain ever young and fair, yet we can try to resist the influence of the passage of years. To mix with children frequently, sharing their joys and sorrows, helps to narrow the gap between them and us.

The address may be of at least four kinds, a Bible story, a miniature sermon, a story from general literature, or, where possible, an original story. Of these I would at once rule out the sermon, as children, like certain of their elders, have a rooted objection to being

preached at. It is wise not to dwell too much upon the shortcomings of children, but to concentrate on the glorious possibilities within them.

The original story has advantages, but the power of writing interestingly for children is only found among a few whom God has specially gifted. It is a singular fact that certain books dear to the hearts of children, such as *The Arabian Nights*, *Æsop's Fables*, and *Robinson Crusoe* were written for adults by writers who never dreamt they were able to interest children. Yet when these appeared they were promptly appropriated by the young people, and will remain their peculiar treasures to the end of time. There are preachers and teachers who are able to write charming stories for children. Many volumes of these have been published in recent years, and favourably reviewed, but somehow these fall flat when used by anyone but the author, whose story may be transmitted but not his personality.

In my own experience I found little help from these specially prepared books, so relied upon the Bible and the best in our own and other literatures. There are far more suitable stories in the Bible than have ever yet been used. Some of them are written between the lines and they can only be discovered and used by the help of imagination. Throughout the Old Testament there are many such skeleton stories waiting for imaginative treatment. A Biblical story may be put in a new light, as in the case of the old favourite, Samson. In this it may be shown that the hero's greatest task was not in giving an exhibition of his superb strength, but in keeping silence afterwards.

Some time ago I drew up a scheme of religious instruction which received adverse criticism on the ground that the Biblical teaching was too freely diluted with general literature, but I am still unrepentant; it is quite possible for the Bible and the best in literature to teach the same truths, the only difference being one of expression. St. Paul when at Athens did not hesitate to enforce his arguments by a reference to the Greek poets. Jesus Christ and Wordsworth thought alike on the importance of the child, both regarding him as the greatest of human beings.

Many a well-told story has been ruined by tacking on to it that sop to Cerberus, a moral. This mostly happens when it is not of Biblical origin, its purpose being to pacify certain souls by adding a touch of religious respectability. It is the children's business to draw morals.

Too much cannot be made of the Children's Address. It has been said that as the world grows older it more and more takes interest in things that are young. Let us hope that as workers in our churches grow older their interest may be centred on the young, in whose hands the future of our churches lies.

F. ROBINSON.

"IN THE FELL CLUTCH OF CIRCUMSTANCE".

NOTES FROM THE DIARY OF A PRISON VISITOR.

A lad of nineteen, upon whose pale face remorse and suffering had left their mark, gripped my hand and pressed it feverishly.

"I wouldn't mind so much for myself, sir; I must take my punishment like a man, but I can't bear to think of poor old mother and what the disgrace means to her. Could you go and see her, sir?" he begged eagerly.

It was the week before Christmas, so I left it until Christmas Eve. His father, a proud stubborn man whose pride had been mortally hurt by his son's disgrace, greeted me uncompromisingly. The look of appeal on his mother's face made me grit my teeth for victory.

"If you've come to try to persuade me to take John back, you've wasted your time, and I'll thank you to be going", he commenced, and then, bringing his fist crashing down on the table, he lost his self-control, and in a tense whisper, his eyes burning the while, he hissed at me: "Go back to — Gaol and tell my son that from this day he is no son of mine. I've sweated for him, struggled, saved, planned, and worked for him, and this is his return. He has heaped disgrace upon my honoured name." He raised his voice to a shout: "Do you hear, sir, you who would plead for him? Oh! my son, my son", and he broke down.

I waited a minute or so and then an idea occurred to me, gleaned from reading *Her Benny* long ago.

"Do you believe in God?" I asked very quietly.

"I don't know", he said, "I did once, I suppose. I expect I shall again, in time. Why?"

"I was just thinking", I said, "what an empty place Heaven would be if all the sinners were turned out".

I followed it up by telling him of what his son had said, and I finished: "You said you had planned, struggled, sweated, saved, and worked hard for him. His mother has done all that for him too, and one thing more. She has suffered for him. Is it too much to ask that you shall suffer, too? He is still your son. May I tell him to-morrow afternoon, *Christmas* afternoon, that his place is waiting for him? It is Christmas Eve, sir, the eve of the birth of Christ, *God's* son. May I tell him?"

That fireside was not lonely the next Christmas time.

* * *

One Sunday evening I was stopped in the road just outside the prison gates by a young girl. It was a pouring wet night, and she appeared to be soaked through.

"Are you Mr. —?" she said.

I replied in the affirmative.

" I felt I would like to thank you for the way you are influencing Geoffrey ", she said. " He told me about you in his letter. I'm his *fiancée*. Will you give a message to him from me? "

I felt embarrassed. " I'm awfully sorry ", I said, " But it's a criminal offence to communicate with a prisoner except through the proper quarters. I dare not do it ".

" But you must ", she said. " You must. Will you tell him that I am — " She stopped and flushed.

I promised to do what I could for her. Her people had turned her out when they discovered her condition. I had to see them and managed to prevail upon them to take her back and to stand by her. The way she was looked after gave an incentive to her *fiancé* to do his part upon his discharge. He played up to it; the responsibility steadied him.

* * *

Interviewing all kinds of men with a view to obtaining employment is another large part of a visitor's work outside.

The most curious experience I had of this nature was when I tackled a certain business man on behalf of a boy of twenty. To my surprise, instead of the usual harangue which I am called upon to deliver, he did the talking.

" You want a job for a boy who has been in prison, do you? " he said.

I concurred.

" Well, I haven't really a vacancy, but I'll make one ".

I must have raised my eyebrows, for I noticed a quickly suppressed smile cross his face. He then asked after the Chaplain and one or two other people, so I gathered that he must be some sort of a social worker himself, and I thanked the kind fate which had led me to him. As I was going, he said :

" I suppose you are wondering why I am so ready to give your chap a trial? "

" Well ", I said, " I don't usually find my task so easy. I often nearly have to go down on my knees to get a fellow to help me ".

He smiled again.

" I think perhaps it is because the other people you go to have never been in prison ", he said. " I know — quite well. I served six months there, but that was a long time ago. It makes a difference, doesn't it? "

It certainly did to me on that occasion.

* * *

Most people think that prison work must be depressing, and so it is, but I don't know of any other occupation which lays bare the beauty, goodness, warmth, and richness of human nature in quite such a fascinating way. In moving amongst welfare workers of all sorts one comes into contact with the cream of human nature, and to meet

these noble-hearted men and women is to make one feel how infinitely profound is the love of God, shining clear through all the mists of human wrongdoing.

* * *

It is a very great privilege to mix with members of the fallen class, too, and I am proud to number some of them amongst my friends.

Most of us lead very sheltered lives, and probably in no way is this more forcibly thrust upon our notice than by coming into touch with people who have not been fortunate.

In the course of my work among members of the prison fraternity, I enter into a life stripped of all its veneer and artificiality; and although in the process terrible ugliness is laid bare, other things are brought to the light of day as well: struggle and sacrifice, love and loyalty, and above all, a brotherliness born of adversity which is not found at all in the lives of most of us. Sometimes it is referred to as "Honour among thieves", but the truth is that only when one is down and out does one qualify for admission into this brotherhood of adversity, where all are on a dead level, and where the loftiest heights of sacrifice for each other are often reached. One finds the same spirit which destroyed the distinction of class during the last war.

One of the most heartbreaking cases within my experience concerned a boy who was of a very mischievous nature. His mother had no control over him and his father misunderstood him. The latter was a peculiar type of man who became obsessed with the idea that his son was becoming a criminal and would bring disgrace upon his name. The boy was hot-tempered and impulsive, very sensitive to kindness and also to harshness, and he wanted his father to think well of him.

One night the lad got into mischief and was caught by the police, who brought him along to his father for correction. The latter, upon seeing his son in the hands of the police, immediately flew into a rage which was almost maniacal in fury. He told the officer that his son was a thoroughly bad character who had defied all his efforts to reform him, and he wanted him sent to prison to see if that would do him any good.

At the police-court proceedings his father appeared against him and so impressed the magistrates with the vicious nature of his son that they adopted the unusual course of committing him to prison for a first offence.

Prison did not improve him, and he came out with his back up against the world. At first he got a job which was quite a good one, and he kept it for three weeks, until his father found out and went to see his employer. He told him, with tears in his eyes, that he was sorry to say that his son was a goal-bird, and that, although it hurt him mortally to say so, he felt that he would not be doing his duty

unless he warned him. The result was that the lad was sacked. He got another job and the same thing happened again.

After that he lost heart. He took up the attitude that if his father thought so ill of him he'd give him something to be ashamed of. He got in with bad companions and one night they persuaded him to keep guard whilst they broke into a shop. He did so, was the only one caught, and had to stand scapegoat for the rest of the fellows. He was sentenced to six months' imprisonment this time, and it was whilst he was serving this sentence that I first got to know him.

He was a very violent prisoner and he spent most of his time in the punishment cells. No one could do anything with him. And then one day he tried to escape. He had managed to secrete within his clothing a small file which he had obtained from the workshop, and had succeeded in removing a bar from the window of his cell. He was hauled before the Governor, whom he met with sullen defiance. The Governor, with his rare insight into character, sized him up and, instead of punishing him, ordered him on an outside working party to show he trusted him. He talked to him very kindly and showed him how he had everything to lose by carrying on as he was doing, but how he believed in him, and to prove his trust in him was going to put him in the very place where he could easily escape, on a job on which only picked men were put, outside the prison walls.

The lad told me afterwards that it was the first kind word he had heard for months, and somehow he felt that he couldn't let the " old man " down after that.

At the end of the sentence we decided that to return home or to try to obtain work locally would be to court disaster, so with the help of a very good friend who was also a visitor, we managed to secure his passage to a distant colony, where he had hopes of making a fresh start.

He duly sailed, and on the voyage he came into contact with a missionary who made a tremendous impression for good upon him. He landed with the firm resolve to make good. Fortune seemed to favour him, and he got a job in quite a good office. He made many friends and life began to seem bright again. But one day he met a fellow whom he had known whilst in prison in England. This man was down and out and tried to blackmail the lad. He refused to be bullied, and so the man informed the police and both of them were arrested and deported for having entered the country under false pretences, it being illegal for a convicted person to enter the Dominions.

On arriving back in England he was promptly arrested on a warrant taken out by his father for some charge which had arisen prior to his departure. He was discharged, but failed to obtain work of any sort. Almost destitute and starving, he fell a prey to all the old temptations, and before long he was in prison again for breaking into a shop for food. His sentence was eighteen months this time.

I saw him constantly during this period, trying to build him up for another attempt; and when he came out, he went to Canada, intending to go out west and work on a farm. He worked his passage. Upon landing, he went to the Y.M.C.A. for an evening's recreation, gymnastics always being a passion with him. After the instructor had finished he gave a show on his own, and was promptly offered the job of gymnastic instructor in Toronto, which he took. Fortune again smiled on him for a time. Then one day he was involved in a motor smash, and the police took all names and particulars. Something of his old fear of the past must have crept into his answers, for the police had their suspicions aroused and, as he had no papers, enquiries were cabled to England.

And then one of the strangest things happened. He fell in love with the daughter of the Sheriff whose duty it was to make the enquiries, and when his formidable record came through from Scotland Yard, the Sheriff's daughter heard of his impending arrest, warned him, and they eloped together, crossing the United States frontier and proceeding to Kansas City, where they were married.

It so happened, however, that the Sheriff's daughter had another suitor, and so inflamed was he at losing his intended bride that he gave information to the United States frontier police that a wanted man had illegally entered the country. It took the police two months to trace him, and he was finally arrested and kept in prison for three months awaiting deportation for illegal entry.

The necessary "bribe" to secure his release not being forthcoming, he was duly deported, and on the way back to England his mind gave way temporarily and he tried to commit suicide. He was found and cut down just in time, and when he landed he came straight to see me. He explained that he simply had to return immediately, as his wife was soon to become a mother. We had four months in which to act. The missionary who had befriended him on his first voyage got him a job with the Salvation Army. When he had saved up enough money to get a new rig-out, I managed to get him employment as a deck hand on a Canadian liner, and he set sail once more. It was necessary to observe extreme care, however, as the penalty for re-entry after deportation is five years' imprisonment.

Five weeks later I got a joyous letter from them both, telling me of the birth of their son, whom they were calling after the friend who had so generously found the money for his first passage to Canada.

A week after that I got the saddest letter I have ever read. They had buried their baby that day, and had put a little wreath of flowers on the grave with my name and with that of my friend upon it.

A year passed by and my letters remained unanswered. And then the great Scout World Jamboree came, and I met an American Scoutmaster who was looking for me. I had received a brief letter that very day, asking me to look him up. He could tell me nothing

beyond the fact that the lad had camped with them recently and had helped with the troop, but he had now moved on, leaving no address. The Scoutmaster said how he used to tell tales of glowing adventure, and how he always used my name.

I looked at the letter again. It said : " Please don't tell Mr. — anything about the past. He knows nothing. I'm fighting a come-back, but it's damned hard ".

From that day to this I have never heard another word, and all my efforts to get into touch have failed. Life has not been easy to him, and he must often have wondered why he should seem to be singled out for so much misfortune.

I have wondered, too, and wondered in vain, but I do know this, that through being privileged to share in the struggles and temptations of others apparently less fortunate, we derive our inspiration for the work which God has given us to do, and I do not believe that the struggles of any man are entirely in vain.

A.R.F.

ON LIFE AND BOOKS.

NOTHING NEW UNDER THE SUN.

Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us.—*Ecclesiastes*.

GIVE the context of the following passages :—

Still the same dreadful weather. I read before breakfast in the newspapers an ample and particular account of the execution of the horrible murderer, ———. It occupied nearly two sides of the paper, that is, including his trial and remarks upon it. There needs not any other proof of the deplorable state of depraved feelings to which this country has gradually arrived through the instruction of novelists . . .

I had recommended to her their reading Plutarch's "Lives", and something more solid than newspapers and novels; but this is the *mental* food of the rising, or rather, falling generation.

As people decline in manly sentiment and in simplicity, an insatiable curiosity is increased and encouraged, and it must be fed by offal. The papers are filled even to nausea with minute particulars of rapes, adulteries, intrigues of actresses, the dialogues between hardened culprits and would-be witty magistrates. Ideas are communicated through the medium of our nasty newspapers throughout the kingdom, with which the purer minds of their grandmothers were wholly unacquainted, but according to the *march of intellect* they were but ill-acquainted with, or in other words had no knowledge of, the world. This is the picture of the English people; alas! if they needed no other witness against their manners and conversation their own newspapers would condemn them. If such nastiness was not grateful to the palate of my countrymen, it would cease to be administered in such copious doses.

The answer in each case might be 1931, but it isn't. All three extracts are from the recently-published *Journal of a Somerset Rector* in the year 1828.

* * *

Here, then, is a contribution from the United States, obviously post-war, and about the modern young woman :—

Only last Saturday I made a sensation by giving a luncheon in my rooms here, at which I had the principal beauty of the season and three other buds, with my sister to preside; a party of eleven, and awfully fashionable and larky. They came out in the middle of a fearful snowstorm, and I administered a mellifluous mixture known as champagne cocktails to the young women before sitting down to lunch. There was a matron to do respectability who had known twenty summers and was married a few months since. They made an uproarious noise and have destroyed forever my character for dignity in the College.

Yes, it is from Harvard right enough, but it was written by Henry Adams in 1872!

* * *

But certainly we can make no mistake about this quotation, which quite clearly is from one of the Centenary Campaign pamphlets of the Congregational Union of England and Wales :—

The times are favourable for a spiritual campaign, for a great moral enterprise, for the publication of the Gospel on an extended scale, for individual and combined attempts to carry the truth into all the towns, villages and hamlets, in the Kingdom.

The date is 1840, and the quotation is from a letter on "The Present Position of the Congregational Union".

Congregationalists are talking a good deal just now about suitable tracts for house-to-house distribution, about wayside pulpits, and religious advertisements generally. Lest anyone should think that these are modern ideas, a letter to the religious press of 125 years ago may be quoted :—

The salvation of the immortal soul is a blessing of infinite value; and I rejoice that various means are now employed to attract the attention and affect the consciences of perishing immortals: yet, when we look at this vast city, and behold, from the filthy habitations of Wapping to the splendid buildings of Cavendish Square, the same awful indulgence of vice, though under very different garbs, are we not constrained to exclaim, Oh! how much remains to be effected! The motive of this address will, to your mind, operate as a sufficient apology for the intrusion.

Viewing the walls of every street crowded with the efforts of players, lottery-office keepers, and speculators, to excite attention and to seduce the public mind, I have thought, why may not the same mode be resorted to for exciting regard to a better cause? Our divine Master employed the meanest instruments to accomplish the great object of His mission, disregarding the charge of being a companion of publicans and sinners, when their salvation was to be effected. Why then should we leave so popular a mode of address as the above unemployed in the cause of Christianity?

Annexed is a sketch of a hand-bill for the purpose; it may be exceptionable; but may not something of the kind be fixed up over the town every Saturday night, to catch the eye of the passenger on Sabbath morning? May it not prove the mean, under the blessing of God, of leading many to places of worship, and of impressing on their minds divine and saving truth? It is true, its novelty might at first excite in some unfavourable effects, as field-preaching used to do; but the blessed result, which in many cases followed the one, may be an attendant on the other. It will be expensive; but, blessed be God, the religious public of the present day only wait to have gospel plans presented, in order vigorously to support them.

Should any steps be taken in the business, I shall be happy in forwarding, through your hands, £51 5s.¹

STAY! STAY!

Where is the man of any observation who can doubt that the human mind is awfully sunk in depravity and sin? Are we not surrounded with abundant proofs that the inclination of the will is to the indulgence of dispositions and passions which reason itself condemns? What are the consequences? Go from house to house—go from one human being to another, ask them, and ask yourself, if happiness is to be found in any of the pleasures which you and they are so eagerly pursuing? The answer must be, No! No!

WHY IS THIS?

Did the great Creator form his creatures with insatiable desires after a happiness never to be obtained? Did He create them only to be the subjects of wretchedness? Impossible! There is a work² which explains the mystery, and which says, "By one man sin entered into the world, and death by sin."

But has the good Supreme, who clothed the earth with food both for man and beast, made no provision for the recovery and permanent felicity of his fellow-creature? Are we abandoned to our fate? Are we left to eat, drink, and indulge in excesses, and die in misery, and hopeless despair? O! no!

READER,

Have you not heard of a book called the Bible? *There* you will find the true way of obtaining happiness—lasting happiness;—a happiness which, if

¹ While this letter is ancient, the Secretary of the Congregational Union will have no objection to any modern following the writer's example, and sending a contribution to the Centenary Campaign.

² As printed.

you do not forsake, will never forsake you. *There* all your enquiries will be answered;—*there* you will learn how to live well, and to die happily!

You have not a moment to lose. To-morrow's sun may shine—but your eyes may not behold its light;—your pulse may have ceased to beat. Read, and thou shalt know; practise, and thou shalt be blessed. Farewell. Thy friend,

BENEVOLUS.

As a matter of fact an investigation of the life of the Congregational Churches a century ago suggests that to-day there are no new problems, but only the old ones. This may, of course, be extracted from the Moderators' Report to the Congregational Union in 1931, but it dates from the last decade in the 18th century:—

Now when a vacancy happens, the object is to find a man of popular talents, who will bring an increase of hearers, . . . a man who can make the most noise, or tell the most entertaining stories, or talk the most fluently without notes and without study.

There were just the same discussions about the number of ministers, their stipends, and their superannuation, and about the number of colleges and students, while it was in 1845 that Dr. R. W. Hamilton read a paper "On the importance of drawing into the Ministry pious [though we shouldn't say "pious" to-day] and devoted Young Men from our more educated and wealthy families".

And is not this advice to preachers as timely now as it was in 1832?

The Language of persuasion is necessarily colloquial—it implies a great deal of repetition, and of the most familiar illustration,—it has much to do with the head, but still more with the heart. It despises all the tricks of rhetoric. Who ever set seriously about persuading his friend to pursue any particular course with regard to this world's interests by the skilful management of nicely balanced periods? What language would any one think under such circumstances of employing, but that of deep impassioned earnestness? What barrister, of any eminence, except with a view to the Press, ever addressed a jury of uneducated countrymen, in the way that many ministers preach to equally uneducated congregations? How careful is he that every argument he uses be understood! How skilfully does he go over his ground again and again, lest any should mistake or fail to comprehend his meaning! How frequently does he repeat, without wearying by repetition! How vividly does he depict! How tenderly does he appeal! How eagerly he seizes upon every illustration which he thinks likely to answer his purpose, and how anxiously does he avail himself of every local association which is calculated to affect their minds; until conscious, by the expression of their countenances, that they at length thoroughly comprehend his statements, he sits down with the conviction, that whatever be the result of his efforts, he has at least fulfilled his duty towards his client. But alas! "the children of this world are wiser in their generation than the children of light."

Perchance, too, there may be congregations which think that Thomas Binney's counsel, in 1845, is still necessary:—

What is denominated, and sometimes *most emphatically*, the *long prayer*, should not, every Sabbath day, embrace every topic which can be made the subject of prayer; but care should be taken to select those things which the time, and occasion, and circumstances of the people render fitting.

Some readers, I imagine, will not have to seek far to discover modern analogies to the father of Dr. John Morison, as described by him in a speech about Dr. James Bennett, Chairman of the Union in 1840:—

I can recollect my father telling us, when we were little children, of his having accompanied good Dr. Bennett, then Mr. Bennett, for several days in his itinerant expeditions, conducting him to the different places where

he was to preach the Gospel: Mr. Bennett had some difficulty in understanding my father's north country dialect; and he began to ask my father whether he could not make himself a little better understood. My father, good man, had the vanity to think—none of us are without imperfections—that he could speak English, and intimated as much to Mr. Bennett. He commenced speaking in English, but, however great might have been the difficulty before, the conversation in English was so much more unintelligible to Mr. Bennett than the conversation in Scotch, that he begged my father to return to the Scotch dialect.

* * *

Here are two extracts, one from *World Dominion* in 1931, the other from the *Congregational Magazine* for 1840 :—

In 1 . . . the Baptist Churches received 5,917 members, an average of $2\frac{1}{2}$ members each church, and in the following year 6,962, an average of 4 each church. Thus in two years a pastor preaches perhaps 400 sermons and “gains from the world, sin, and death” 7 souls. Meanwhile a Congregational County Association with 17 churches and 34 mission stations reports an addition of only 91 members, and as 60 were lost by death and removal, the net gain, 31, is less than 2 for each church.

In large towns many of the bigger churches are fully occupied in holding their present congregations. They are busy keeping machinery going without ascertaining what the machinery is producing. . . . [In the rural areas] the moral tone has become lower and lower. There is, in some hamlets, no sense of moral control at all. The children grow up in complete ignorance of religion.

Reading these casually it would be impossible to say which comes from the earlier period. The first passage is, of course, the earlier.

* * *

And whence dates this account of

the changes in social habits, which have converted the city into a vast counting-house, from which, after change-hours, the sons of commerce diverge in a thousand directions to their homes in the surrounding hamlets; thus leaving London itself half depopulated. This circumstance has necessarily thinned . . . its churches, has cut asunder all the ties of civicism, and rendered London itself one of the least eligible stations for a pastor?

The date is—1822!

* * *

It was my intention to compare with recent editorials in this journal statements of a hundred years ago about the relationship of the London Missionary Society to the Congregational Union. But that must wait. Suffice it to say that Samuel Morley's words in 1859 are equally applicable to 1931 :—

I am convinced that if during the last five and twenty years we had been spending more in wise and well-directed efforts in England, the London Missionary Society's income would be double what it is. I speak in the interests of India and China and Africa when I appeal to you on behalf of our great English interests in this matter.

ALBERT PEEL.

FOREIGN REVIEWS.

Jesus. By RUDOLF BULTMANN. Berlin : Deutsche Bibliothek. 4 Reichsmarks.

Shrewd students of problems connected with the origins of the Gospel narratives watch for articles from the pen of Dr. Bultmann. For his work, *Die Geschichte der Synoptischen Tradition*, first issued in 1921—a second edition appeared last year and the third is announced—carried forward the research for the original form of the sayings of Jesus behind the sources “Mark,” “Q,” and the matter peculiar to *Matthew* and *Luke*, which Wellhausen, Wrede, and Bousset had made from 1905 onwards. This book, *Jesus*, though it appeared in 1926, tells us in the *Nachwort* that the manuscript was finished in 1905, and for critical analysis of the narratives upon which it is based Bultmann refers the reader to his book, *The History of the Synoptic Tradition*. The importance, then, of *Jesus* is that it enables us to gain some idea of what Jesus taught when the alleged additions to the original stories about Jesus, made by the Church of the second and third generations, are eliminated. But before we take up the book a word or two must be said about Dr. Bultmann’s other works and their influence.

The earlier brochure, *Der Styl der paulinischen Predigt und die kynisch-stoische Diatribe* (1912) revealed the student of form and mastery of Greek speech : the *History of the Synoptic Tradition* applied that mastery to the Gospel narratives, and three important brochures in 1929 carried forward those studies. The titles are : *Die Erforschung der synoptischen Evangelien*, *Evangel Johannis*, and *Der Begriff der Offenbarung im Neuen Testament*. In 1924 he wrote *Das Problem der Ethik bei Paulus*. The *Jesus* of 1926 showed affinities with the “theology of crisis” of Barth, and to this school he has gravitated, writing for their paper, *Zwischen den Zeiten*, articles on such themes as (in English) “The Problem of a Theological Exegesis of the N.T.” (1925), “The Question of the Dialectical Theology” (1926), “Historical and super-Historical Religion in Christianity” (1926), “The Christological Question” (1927), “Eschatology in John’s Gospel” (1928), “Church and Doctrine in the N.T.” (1929). From these writings we see that Bultmann has contacts with his predecessor at Marburg, Johannes Weiss; with the Eschatological movement of Wrede, made known to English readers by Albert Schweitzer; with the Liberal movement as represented by Bousset and Gunkel, with whom he collaborated; he has been joint-editor with von Soden of the *Theologische Rundschau*, and now contributes to the Barthian theology. In a word, Bultmann reflects the course of theological criticism of the past quarter of a century in Germany.

His influence has reached other lands. American writers on the Synoptic problems often allude to him. Lately English reviewers of the Rev. Frank Lenwood’s *Jesus, Lord or Leader?*, have remarked that the book would have been safer and better if it had not so hastily brushed aside the new critical method known as “Form-geschichte”. Dr. C. H. Dodd’s essay in *Mysterium Christi* on “Jesus as Teacher and Prophet,” owes much to Bultmann. Dr. A. T. Cadoux’ arresting book, *The Parables of Jesus*, pays tribute to Bultmann’s distinction between allegory and parable, whilst Dr. W. R. Matthews’s recent book, *God*, goes out of its way to

cross swords with a remark of Bultmann's in the Preface to *Jesus*. In fact, Bultmann is a force to be reckoned with.

Jesus runs to two hundred pages. The Introduction is very important, for it deals with "The Mode of Consideration" (*Betrachtung*) as Bultmann approaches his theme. The first section of the book is occupied with "The Time-historical Frameworks" in which Jesus came forth. Swiftly sketched are the Jewish religion, the Messianic Movements and the relations between John the Baptist and Jesus (pp. 19-27). The next three sections take up the themes of Jesus' preaching, which are viewed as ever-narrowing circles, centring on the Preacher himself. The first theme is "The Coming of the Kingdom of God" (pp. 28-54), the topics handled being: The Call to Salvation and Repentance, The Kingdom of God, the questions about Universalism and Individualism, Dualism and Pessimism, and Future and Present, closing with The Situation of Crisis. The second section deals with "The Will of God as the theme of Jesus' preaching". Topics handled are, Jesus as Rabbi, The Authority of Scripture, The Jewish Ethic of Obedience, Jesus' Claim of Obedience, The Intelligibility (*Einsichtigkeit*) of the Claim, Asceticism, and The World-Order, The Command to Love, and lastly, The Will of God and the Coming of the Kingdom of God (pp. 55-122).

The third theme of preaching is "The Near and the Far God" (pp. 123-200). Topics considered are, The Jewish Thought of God, The God of the Future, Belief in Providence and Theodicy, in Miracle, in Prayer, The Concept of Faith, God the Father, The Far and the Near God, Sin and Forgiveness.

The variety and fullness of the topics cannot be discussed within our limits of space: it must suffice to give the main lines of Bultmann's treatment. Though the title, *Jesus*, might suggest that the personality would be discussed, Bultmann takes pains in the Introduction to show that the real subject of the book is the preaching of Jesus as given in the oldest stratum of the Synoptic Gospels. "Not at all," he says, "because I wish to make a virtue of necessity, for I am of opinion that we can know as good as nothing more about the Life and Personality of Jesus: indeed the Christian sources were not interested about it, save for very fragmentary sources over-run with legends, and other sources do not exist" (p. 12). "Darkness prevails (whether Jesus regarded Himself as Messiah or not): we know as good as nothing concerning His personality. I personally think that Jesus did not regard Himself as the Messiah." Since then, so E. Brunner tells us, Bultmann has come to another opinion, admitting that then he was under the influence of the Liberal school's pre-suppositions. But there is no doubt as to the *Work* of Jesus: it was as a preacher that He came forth, and that "Work", from His standpoint, represents what He willed. At this point we may at once refer to the criticism made by E. Lohmeyer and Brunner in Germany, and by Dr. W. R. Matthews in England. The latter says¹:—"Obviously we cannot separate the will from the personality in this arbitrary manner. What a man wills is the best possible evidence of the nature of his personality and his experience, for the will is the self in action".

Bultmann's theme, then, is The Teaching or Thoughts of Jesus. They are not a universally-valid system that can become illuminative for every man: they are to be understood as arising in the concrete situation of a man living in time, as the expression of his own existence in motion, in uncertainty, in crisis, as the expression of a possibility to interpret this existence. "We expect no system judged philosophically from its rational

¹ *God*, pp. 49f.

validity, but the thoughts meet us as questions how we ourselves must interpret our existence " (pp. 14f).

So the mood of approach is not the disinterested one, like the historian's, Ranke: " I must obliterate myself and let the things speak "; in Bultmann's phrase, " It is a dialogue with history ", where a man " moved by History's questions, comes to them and wants to learn from them " (p. 8). And the method by which Bultmann seeks to reach the oldest stratum of tradition is to discount the alleged later additions to the earliest stratum by the Church of the next two generations—for this reason *John* is abandoned as a source—and the canon followed is put thus: " All that can only have arisen in Hellenistic Christendom can be separated on grounds of speech or material. Jesus and the oldest churches spoke Aramaic, and that early tradition from Aramaic speech has been taken over and put into the Greek of the present Gospels . . . Even the earliest stratum cannot be de-limited with more than relative certainty, and that source may have arisen from a complicated historical process which we are now unable to know " (pp. 15f). " Though we know little concerning the Life and Personality, we know so much of His preaching that we can make a connected picture of it ". That preaching is presented, according to a time-historical orientation, in three circles having the same centre, which is most fully seen in the last circle. For the reasons why particular passages are cast aside we are referred to the *History of the Synoptic Tradition*.

The central content of Jesus' preaching is The Doctrine of Crisis. The first general theme, The Coming of the Kingdom, or Sovereignty, of God, is eschatological: it is the call to repent, to renounce all for the sake of the in-breaking Kingdom which sets man in the presence of a great *Either—Or*. This Kingship of God is not to be viewed as a *summum bonum*, connected with a relative good: " it is diametrically opposed to all relative goods. It is 'eschatological salvation' " (p. 35). It is not a " highest good " in the sense of ethics, requiring man's efforts for its realization: it is miraculous—" a supernatural, super-historical magnitude ". It is not based on any inherent aptitudes in man, such as humanistic universalism thinks, nor on any mystical endowment in choice individuals: such ideas are foreign to Jesus: " Jesus called to crisis not to 'inwardness' (*Innerlichkeit*) " (p. 46). He claimed the man, the whole man, in his will, which is the man entire, and puts on man the responsibility of deciding. The Kingdom fully determines the present, though its "coming" is future: " it determines the present through its forcing man into crisis: this crisis gives man his character: he is this or that, chosen or rejected as he decides: he is determined in his entire existence " (p. 49). And when a man is put in crisis, " it is the last hour ". Bultmann notes how strange this view must seem to modern men with their views of man as endowed with capacities whose development brings to realization the ideal of humanism. " The worth of man to Jesus is not determined by any given human qualities or the content of his psychic life, but only by how he decides in the here and now of his existence " (p. 52). The situation of crisis arises through the future of God's Kingdom touching man. " That kingdom is not a dark, silencing something, not an Unknown whose relation to man would only be based through a speculation; that must be shown by this, that God's will for man is a concept that can be understood " (p. 54).

We come thus to the second main theme: The Will of God. We pass by the interesting sections where Jesus is compared and contrasted with the Rabbis of His time. Like them, He assumed the authority of Scripture as a revelation of God's will. We pass by, too, the attitude of Jesus to the casuistry of the lawyers, the Pharisaic perversion of the Jewish ethic of obedience by their " gaining merit through good works ". Here

Bultmann makes fruitful comparison with the Greek view of ethics as realization of personality, with the Kantian ethics of autonomy, and the later ethic of man's innate worth. By Jesus the Jewish ethic of obedience was construed more radically. "Radical obedience is only present where a man assents to the demand made upon him when seen as God's claim: where the man is entirely in his act, *i.e.*, not merely doing *something* obediently, but he is obedient in his whole being" (p. 73). "The entire man stands in the Crisis: no neutrality is possible: to disobey makes sin; the only virtue is to obey". Evil is not in nature, nor in man's flesh, but in his will. Jesus taught men to view themselves as set in crisis, and indeed at the critical point of deciding between good and evil, as the decision for God's will as against their own will (p. 79). The crisis is absolute: no relative of higher or lower, but settling whether a man is righteous or a sinner. Crisis (*Entscheidung*) means "man is set in God's presence: this decisive moment contains all that is necessary for decision: man's whole existence is at stake", and he cannot pose as a detached onlooker. "In the 'crisis' an absolute *Either-Or* is met with. The 'good' claimed is not some relative good for which at a higher stage of development a 'better' can be substituted; the 'good' is God's will. And to be a sinner means, not standing on a relatively lower stage of development, but to be rejected by God" (pp. 81, 83, 87).

This "obedience-ethic" is shown to be completely opposed to every humanistic- and value-ethic. Jesus does not view the meaning of human conduct as realizing an ideal of humanism; or as realizing an ideal of human fellowship: no individual or social ethic is found with Him: the concepts of ideals and "ends" are foreign to Him, as also are the concepts of personality, and a scale of virtues: in fact no universal ethic is given, not even an evolutionary one. And so it needs no practice of asceticism, as mystics use, "a technique to bring the far-off God into nearness" (p. 95). No; "for Jesus the sense of human existence is *to stand in crisis in God's presence*¹—to be set before the claim of God's will which is to be grasped in the concrete moment and which it is held to obey. . . . In the concrete situation man stands in God's presence, *i.e.*, in *this* world, in *this* nature, hence there is no need to flee first into the 'yonside' of the present or of nature". Hence mysticism is not required.

The positive command, "to love", is subsumed under this ethic of obedience. It was known in the *O.T.*: only twice in the earliest stratum does Jesus give it. "Love, to Him, is neither a virtue nor a principle, nor sentiment nor softness, nor viewed as help to social well-being, but a determined attitude of the will. . . . the self-overcoming of the will in the concrete life-situation in which a man stands as over against other men. . . . In love man does not gain an infinite value to his soul and thus a part in the divine nature" (p. 104). Love to God and love to one's neighbour are a duality each requiring the other, but the love to God must precede and make possible the second half.

Bultmann ends this section by showing how the two themes, (1) the eschatological one of the Coming Kingdom, and (2) the Will of God, both converge or centre on man's position in the Crisis. He then puts the crucial questions: "How does it stand with the sinner? Is there a future for him? Can there be if God condemns him? Can liberty to decide be repeated for man? Does it not signify the seriousness of the last hour that the Crisis is final?" (pp. 121f).

The third theme of the Preacher takes up the big problems outlined above: how God, who is God of the future, is also God of the present: how

¹ The italics are Bultmann's.

the transcendent, is related to the immanent, God : how the God Whose will has been disobeyed, can yet be reached : how sin can be forgiven. Bultmann, with full knowledge of the literature of late Judaism, shows how severed these views were. Jesus unites these paradoxes, and is thus detached from contemporary Judaism. That Jewish view of God is suggestively compared with the Greek view, the pantheism of the Stoics, wherein the world is a bit of God, not, as in Judaism, its creator, director, transcendent, yet the God of history, and also so far future as to seem to be an absent Deity. The Pharisaism of *Fourth Esdras*, with its doctrines of merit, did not take sin radically enough, and, consequently, could not construe grace radically either. "Rightly considered, grace is inseparable from God's judicial righteousness, for grace does not *overlook* sin but *forgives it*" (p. 137). "To Jesus God is not a metaphysical essence, nor a cosmical force, nor a world-law, but personal will, holy and gracious will" (p. 139). From that standpoint Bultmann discusses the questions of providence, the problem of suffering in a theodicy, miracle, prayer, faith, and the weightiest of all, sin and forgiveness. If God is personal will then miracle is possible, prayer becomes more than a self-communing of man with some abstract ideal. To Jesus the point of prayer is that God is prayed to, the Sovereign, *viz.*, "that He may show man His doing" (p. 172). Man's obedience is shown by prayer—the paradox, trusting prayer and surrender of will at once. Prayer is an aspect of faith : "Faith is the power to take seriously in definite moments of life the conviction that one will experience in such moments God's working : it is the conviction that the far God is really near" (p. 175). The near God is seen to be a Father, but man's sonship is not from nature, but only when he is obedient to God through God's saving act. Sonship is thus "miraculous". Sonship is a possibility for all men, not for Jews only. "Here too it holds that the far God is near, but for the 'natural man' He is also the far One, for sonship to God is not something a man can arrange or reckon on. Even the lost son in the parable, in the 'far country', is the Father's son, and the Father in the 'far-off' is his Father. But that he is a son is for him condemnation in the far country, and his agony when he comes to realize his situation. It establishes no claim, but only the hope of the forgiving love of the Father, and forgiveness first makes the son such once more" (p. 178).

We have now reached the centre towards which the whole discussion has been moving. Though the passage is long, it cannot be summarized without loss. "What meaning has the paradox of the far and the near God? God is the far God, *i.e.*, He belongs not to the world which stands at man's disposal for thought and action. God is the near God, *i.e.*, He is the Creator of this world of men which he sifts with His providence. This opposition is intelligible, for the same opposition also characterizes man's existence : for man is alienated from God yet related to Him. The alienation is seen in the ordinariness of the world's course, where to man God's working is not visible : the thought of the Sovereign is to him an empty speculation gaining meaning only if he sees God's miracle. In prayer man exalts the thought of God's sovereignty, and owns that he cannot see God. God is the far God means that man stands in the world alone, without God, abandoned to fate and death, like the prodigal in the 'far country'".

God is the near God, *i.e.*, the insecurity which characterizes man's existence grows from his being related to God, and this relation signifies that God raises His claim on man. And this proves that man is alienated from God, plainly at last, that man has not fulfilled this claim of God on him. The farness of God for man has the same source as the nearness of

God, viz., that man hears God raising His claim upon him. Since the man overhears this claim, he himself makes the distance of God from the nearness (pp. 179f).

In short, man is the sinner, with no real future to look to: "So far as he is a sinner God, for him, is the far God". To forgive the sinner requires that some "event" must take place whereby the man must know himself forgiven: he must repent: that is not the event: the personal word of God is the event. "It takes place between God and man as between an 'I' and a 'Thou'; God confronts man as the 'Thou', Whom man's 'I' can in no sense control; as 'Thou' with His claims and with His grace, as 'Thou' whose forgiveness is pure gift" (p. 186). And the man who has become "new" through forgiveness, becomes new unto obedience. Thus God is shown by Jesus to be the God of the present and of the future; of the present as making His claim: of the future as giving man in his here-and-now freedom, and a future which opens to man in the crisis: condemnation or grace (pp. 193f). Forgiveness is the miracle.

On the closing page the relation between Jesus, the preacher, and the message is raised. Only so far as His being the "Bearer of the Word", the Word of forgiveness, can His personality be evaluated, Bultmann said then: "In the Word and not otherwise does Jesus bring forgiveness. Whether His word is truth—whether He was sent by God, that is the Crisis in which the hearer is placed, and there remains a word of Jesus, *Blessed is he that is not offended in Me*".

R. BIRCH HOYLE.

Prof. Yngve Brilioth's *Eucharistic Faith and Practice, Evangelical and Catholic* (S.P.C.K., 12s. 6d.) now translated from the Swedish by Father Hebert of Kelham, should prove extremely useful to all students of the Sacraments. Much time must have been spent in gathering together these accounts of Eucharistic doctrine and practice in the great Churches of Europe. After an exposition of the place of the Eucharist in the N.T. and the Early Church, Prof. Brilioth examines the Gallic and Roman Rites, the Luther and Reformed Traditions (here the English Free Churches are included), the Anglican and the Swedish Churches. The pages devoted to Congregationalism show how difficult it is for an outsider to get the *ethos* of another Communion. We note that it is stated that the Declaration of Faith and Order is reprinted regularly in the Congregational Year Book, where it has not appeared since the War; while the highest point of Congregational ritualism is to be found "in the Free Catholic Movement associated with the name of W. E. Orchard and the King's Weigh House Chapel, Bloomsbury"! The compilers of *The Book of Congregational Worship* will be surprised to find that their Communion Order is carefully analysed to discover the Congregational view of the Lord's Supper; Prof. Brilioth calls it "a happy and well-proportioned form, well worthy of study wherever liturgical reform is under consideration". At last a good word for *The Book of Congregational Worship*!

Professor Johannes Lange's *Crime as Destiny* (Allen & Unwin, 6s.) is a translation of "a study of criminal twins", to which Professor J. B. S. Haldane contributes a characteristically lively Foreword. Professor Lange has investigated the careers of thirteen pairs of monozygotic twins: he found in ten cases out of thirteen that where one twin was a criminal the other was a criminal also. In the case of dizygotic twins, where two pairs were concordant, fifteen were discordant. The profound influence of heredity, as suggested by these facts, is then compared with that of environment as seen in the lives of the sibs of these twins.

EDITOR.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1930 or 1931 unless otherwise stated).

BIOGRAPHIES OF SORTS.

Dr. L. Elliott Binns is the editor of a new series—"Great Medieval Churchmen" (Methuen, 6s.)—and is himself responsible for the first volume, *Innocent III*. He aims at being at one and the same time the scientific historian and the literary artist, whose work is to ally truth and beauty, and he can scarcely be blamed for not reaching an ideal that has eluded many greater men. In the first part of the book, especially, it is almost impossible to see the wood for the trees, and even after reading the final chapter, "Characteristics and Ideals", we found ourselves without a clear idea what manner of man Innocent was.

Herr Emil Ludwig's *Three Titans* (Putnam, 15s.) are Michelangelo, Rembrandt, and Beethoven, and it is obvious he has greatly enjoyed writing the sketches of these "colourful" lives. Herr Ludwig's methods, with their strength and their weaknesses, are now well-known, and they are conspicuous here. "Rembrandt" seems to us specially good. Wisely three chronological tables have been prefixed.

Miss M. R. Brailsford's *The Making of William Penn* (Longmans, 12s. 6d.) is a readable account of William Penn's youth. Miss Brailsford has, we think, been mistaken in adding the last chapter dealing with Pennsylvania: in the space she cannot give adequate consideration to it, and it would have been best to stop with the Admiral's death, especially as it coincides with Penn's own trial in 1670. In some sense the father and not the son is the hero of the story, and Miss Brailsford does much to defend him from the aspersions of Pepys and others. While we have enjoyed reading the book, frequently we have had qualms about Miss Brailsford's accuracy. Chigwell is certainly not between Wanstead and Walthamstow; we doubt whether Friends speak of a "Quaker church" or of "Quaker preachers" as Miss Brailsford does; and certainly the Quakers can be highly esteemed without depreciating the witness of other Nonconformists. Indeed, Miss Brailsford is strangely unjust to Nonconformists who were not Friends—and sometimes inconsistently so. They are blamed, for example, for sacrificing "the whole complex world of beauty and laughter", though John Owen's love of the flute and of athletics has special mention. And do the two stories about Penn's wig agree?

Reading Mr. Bernard Fay's *Franklin* (Low, 15s.), we can understand Thomas Jefferson's famous compliment to the "Apostle of Modern Times", to use Mr. Fay's designation. When someone said Jefferson had come to replace Franklin as the chief representative of the United States in Europe, he replied, "No, no one can replace him; I am only his successor". Mr. Fay's book, while not particularly well written, is very readable, and sustains interest right to the end of Franklin's long and varied life. Not merely so, but it manages to gain our sympathy with the illustrious

American even in the most reprehensible episodes of his remarkable career, which was, in Mr. Fay's words, "the apotheosis of the solid 'good fellow' ". A good fellow, "a journalist both in spirit and in actuality"—so Franklin appears to Mr. Fay, who also describes him as "the most mysterious public figure of the eighteenth century: he was the bantering *bourgeois* whose smile was never understood".

But these verdicts by no means fully describe the philosopher, the scientist, the diplomatist, the tradesman, the worldly-wiseman, and it is one of the merits of Mr. Fay's long biography, firmly based as it is on a long and thorough study of the period, that we see in turn every side of Franklin's life—in America, England, and France. And Mr. Fay is not without the power to coin an epigram; as, for example: "Life, which cannot be enjoyed unless it is forgotten".

John Skinner, M.A., Rector of Camerton, was born in 1772, and died by his own hand in 1839. Much of his time was spent in writing a journal, which he left to the British Museum, with instructions that no extracts were to be made until 50 years after his death. Mr. H. Coombs and the Rev. A. N. Bax have printed in the *Journal of a Somerset Rector* (Murray, 15s.) such passages from the journal between 1822 and 1832 as relate to parochial and family affairs, and a most interesting chronicle they make—worthy, indeed, to rank with the diary of James Woodforde (not John, please, Mr. Editor).

Skinner was evidently "difficult". He quarrelled with the Lady of the Manor, his churchwardens, his parishioners, his servants, and most of all with his children, and it is this human note which sustains interest throughout. In addition, the journal gives valuable information about the life and customs of the time. There is much, naturally, about births, marriages (most of them sadly overdue) and deaths, about tithes and services, and altogether a mass of evidence which the historian will welcome. We hope other volumes are in preparation.

Miss Elizabeth Haldane has followed her book on *George Eliot and Her Times* by Mrs. Gaskell and *Her Friends* (Hodder, 12s. 6d.). We are glad to have this biography, in which Miss Haldane has incorporated hitherto unused letters from Lord Brotherton's library (we have wondered at times, as we read, if they have been correctly copied!). The arrangement of the book leaves something to be desired, and there are a good many slips of various kinds, but it will take its place as the best account of that striking group of women writers who lived in the middle of the nineteenth century. Miss Haldane is at her best in dealing with Mrs. Gaskell and Charlotte Brontë, but her summaries of Mrs. Gaskell's novels and shorter stories are apt, and her criticism sound and helpful. Mrs. Gaskell's life once more raises the question whether more and better work can be done by concentration on one line of duty, or by accepting the varied calls that come and endeavouring to do the best with them all. Home and family, religion and social life, all made their demands on this Unitarian minister's wife, and there is no doubt that her literary work suffered. Can we say it would have been more effective if she had done less in other spheres? Certainly she could not have described the lives of the workers as she did in *Mary Barton* had she not known them for herself and heard the question, "Ay, ma'am, but have yo' ever seen a child clemmed to death?"

Miss D. M. Stuart's *Christina Rossetti* (Macmillan, 5s.) in the "English Men of Letters" series is an entirely admirable sketch, if we omit the misspelling of Emily Dickinson's name. The biographical study is readable, the criticism of the poems sane, and the chronological table adequate and

useful. Miss Stuart brings out Christina's "artless egoism" extremely well, while the examination of the respective merits of her poems and those of Mrs. Browning is very well done.

If Dr. Lyman P. Powell's *Mary Baker Eddy* (Nisbet, 30s. and 20s.) is the best that Christian Science can do in the way of a counterblast to Mr. Dakin's recent biography, that biography must be said to hold the field. Much is made of the fact that Dr. Powell is not a Christian Scientist but an Episcopal clergyman; but his work has been written with the co-operation and approval of the Christian Science authorities (the long list of copyrights of the Christian Science Directors he acknowledges is revealing in more ways than one).

Panegyric of this luscious and sugary sentimental kind is not biography. Dr. Powell even goes so far as to quote, and evidently to approve, the statement that as the English Bible stands to English, and Dante to Italian, "even so the writings of Mrs. Eddy are certain to stand as models of twentieth century style". Dr. Powell points out that before nations or big business had learnt the art of propaganda Mrs. Eddy provided an organization "to correct in a Christian manner impositions on the public in regard to Christian Science, injustices done Mrs. Eddy or members of this church by the daily press, by periodicals or circulated literature of any sort".

The Christian Science authorities failed to squash Mr. Dakin's book, and this latest biography does little credit to their acumen. It will convince no one but those already convinced, while it will make those who, like ourselves, like to dwell on the strong points in Christian Science, inclined to think that those points are in danger of being swamped by the stupid idolizing of the founder.

Those who read *The Education of Henry Adams* will open with eager anticipation this massive volume of *Letters of Henry Adams* (Constable, 21s.), unobtrusively edited by Mr. W. C. Ford. The letters cover the years from 1858 to 1891, and Adams is seen in America and Europe, England and the South Seas, as lover, professor, politician, editor, and traveller. The collection is one to turn to again and again, for Adams touches on so many points, and always writes with verve and colour, though some of the political and the travel letters will make no great appeal to English readers. His verdicts on men, books, and things are always lively and confident. Thus:—

Lord Houghton . . . dined with us and talked as fast as ever, but seemed to have little to say.

Great as is Mr. Freeman's parade of knowledge, he has never written anything really solid.

Women will be interested in his references to his *fiancée*:—

In fact it is rather droll to examine women's minds. They are a queer mixture of odds and ends, poorly mastered and utterly unconnected. But to a man they are perhaps all the more attractive on that account. My young female has a very active and quick mind and has run over many things, but she really knows nothing well, and laughs at the idea of being thought a blue.

And an editor naturally is amused at editorial dicta such as:

I look eagerly for your future contributions to my *Review*. Make them pointed. Nothing but what is particularly sharp will attract attention in a *Quarterly*. Stand on your head and spit at some one.

He selects, too, for especial praise, the two poorest articles in the number. Not that I object. It is a mere matter of taste, and so long as the trumpet is blown, it matters little what the tune is. I have had it reprinted in the papers here, as an excellent advertisement and spread as widely as possible.

J. E. C. Bodley touched life at so many points that Mr. Shane Leslie had a glorious opportunity in writing his *Memoir* (Cape, 15s.). At Oxford with Oscar Wilde, on the Royal Commission for the Housing of the Working Classes with the Prince of Wales and Cardinal Manning, secretary to Dilke at the time of the latter's fall, intimate with many leaders of Church and State in France and with many politicians and diplomatists the world over, could any biographer wish for more? While Mr. Leslie has drawn very largely on Bodley's diaries, it cannot be said that he has made the best use of his material: far too much space is given to the quite ordinary travel diaries in South Africa, Canada, and the United States, while we do not feel that we are given a clear picture of the man himself. Extremely valuable, however, are the "Fragments", taken from the mass of accumulated notes Bodley had gathered for *The Church in France*, while the most informative chapter is that dealing with Manning.

Bodley's life was marked by ill-luck. Dilke's fall jeopardized his political future; Purcell wrote the biography of Cardinal Manning which he himself expected and prepared to write; his precipitancy in returning to Edward VII the Fourth Class of the Victorian Order, awarded for his book on the Coronation, destroyed all prospects of political preferment; and ill-health and the march of events prevented the issue of his book on the French Church.

How far Bodley himself was the cause of his own misfortunes this memoir does not enable us to judge: his action in regard to the Victorian Order and an unfortunate reference to Sir Oliver Lodge suggest a tactlessness and a lack of regard for others' feelings that could not but have their effect. Bodley's last years were embittered by lack of recognition: especially did he feel that his knowledge should have resulted in his inclusion in the British delegation to the Versailles Conference, though it is scarcely modesty that remarks:—

But the pity of it that I should have been kept out of all the conferences; as I know that had I been in them from the first, while Clemenceau was active, the whole history of Europe would have been changed.

A "Cape" book generally approaches perfection in format, *etc.*, and it is therefore all the more surprising to find this volume marred by misprints, of which there are six, at least, on one page (278).

One of the most characteristic of the best type of Friend was William Charles Braithwaite, who died in 1922. A man of affairs and a man of law, he was also a man of learning and piety, and he left behind him not merely volumes which are the classic histories of Quakerism, but a feeling of gratitude to God for a life full of devoted service. His sisters, Mrs. Thomas and Mrs. Emmott, in *William Charles Braithwaite* (Longmans, 5s.) have now provided an adequate and attractive memoir, to which they add fifteen selected papers. With pen, in poems as well as in prose, and with tongue in Adult School and Meeting, W. C. Braithwaite gave his talents to his fellows, and a life like his enables us to realize why the Quakers still continue to exercise an influence out of all proportion to their numbers.

The Story of a Life (Williams & Norgate, 21s.) is a very unusual type of book. It is the autobiography of J. Lionel Tayler, who died a year ago. Tayler was a doctor who, after qualifying with great difficulty, spent only a few years in his profession before becoming a University Extension Lecturer and a Unitarian minister. Tayler's method is to study not the facts of life, but rather the strands that go to its making—those contributed from the past by parents and grandparents, those from the present by wife and calling, and especially by the frustration of plans and purposes. The value in frustration "suggests that there is a personal Beyond to our lives

and that human associations made on this earth are not broken", or, again, frustrations "contain within them, if rightly taken, potentialities for emancipation of soul". Often, as e.g., in dealing with the "episodic life", Tayler has something wise and useful to say, but he is very discursive, and we see no sign of justification for the opinion of his executors that his sermons, which they propose to publish, "may, perhaps, take rank with those of Robertson of Brighton".

There is a lovely story told of Macaulay, the Yorkshire bowler, whose "How's that?" is too frequently heard. One day an umpire, having shaken his head many times, remarked to Macaulay, "Tha'rt t'best appealer I've ivver 'eerd except wun". "And who were that?" asked Macaulay, and the umpire replied, "Dr. Barnardo". In the same category is Dr. J. Wesley Bready, the author of *Dr. Barnardo* (Allen & Unwin, 7s. 6d.). This sketch is a study of the work associated with Dr. Barnardo's name, rather than a biography, and Dr. Bready certainly manages to convey his own enthusiasm to its pages. The chapters dealing with the beginning and early development of Barnardo's work are capitally written, his dramatic discovery of homeless children suiting Dr. Bready's perfervid style. The pages devoted to the more prosaic parts of the story are not so good, Dr. Bready's energy having to find an outlet in such italics as: "This intelligence was conveyed to the author by *private* information". There are slips on pp. 21 and 27, but the book itself is a very timely piece of work, and it is refreshing to find any writer so boisterously alive as is Dr. Bready. His next book, we think, must be a little handbook for which leaders of Young People's Institutes and the like would be eternally grateful—it will contain a description of the "dozens of innocent games—at hand" in Barnardo's transformed public-house, the "Edinburgh Castle".

Miss Marguerite Williams calls her biography of *Charlotte Sharman* (R.T.S., 3s. 6d.) the "Romance of a Great Faith". It tells the story of Miss Sharman's life service for little children, a work that is still carried on, though its founder died in 1929 at the age of ninety-seven. This account of a life filled with faith and good works is a real inspiration: Miss Williams has entered into Miss Sharman's spirit, and she makes her work live in these vivid pages.

Some three or four years ago we reviewed Dr. E. Boyd Barrett's *The Jesuit Enigma*. He has now written an autobiography under the title *Ex-Jesuit* (Bles, 10s. 6d.) in which he describes his life at home and school and in the various stages of his career in the Society of Jesus. Signs of his "independence" or "obstinacy" will not be lacking to readers, and it is not surprising that there was no place in the Society for one who had a keen mind and a pronounced individuality. It has been the custom to point to the Jesuits—as Macaulay did—as extremely wise in making full use of spirits who took their own line; in this case, at any rate, they seem to have failed badly. Dr. Barrett is now engaged in psycho-therapy in the United States. He writes well, and his book should be widely read.

The Rev. K. G. Budd's *The Story of Donald Hankey* (S.C.M., 4s.) comes at least ten years too late. Sad though it be, it is nevertheless true that the name "Donald Hankey" and the pen-name "A Student in Arms" mean nothing to the present generation. Nevertheless, we are glad to have the inspiring story of Hankey's life, even though Mr. Budd sees everything connected with his hero through rose-coloured glasses. If he had told us how many copies of *A Student in Arms* sold last year, the information would have been welcome: we should then be able to gather whether Hankey's message still gets home to-day, or whether he is speaking in a foreign tongue.

We have read *The Story of Fergie Bey* (Macmillan, 18s.) with very mixed feelings. He must be a poor soul who is not repeatedly moved by this picture of a young officer bearing "the white man's burden", transforming a huge area by years of courageous and lonely service, taking health and civilization with him as he travels, and at last, at the age of 36, meeting his death at the hands of those among whom he had laboured. And yet, and yet, was there not something fundamentally wrong in the attitude—the usual Army and Civil Service attitude—of this "King of the Nuers" to the Sudanese? The readiness with which punitive expeditions were sent out, the confidence with which it was argued that leniency would always be taken for weakness, the easy, casual way of speaking of the tribesmen "blotted" (killed)—are these merely incidents in the march of civilization, or do they explain the position in which we find ourselves in India, as well as in Egypt, to-day?

Though Fergie Bey had the usual prejudice against missionaries ("I am afraid I have no use for missionaries of any religion; they are all so ignorant of their own job") those in responsible positions in Church as well as in State should learn from his pages. Thus, in 1925:—

Sudan is a regular hotbed of fanaticism, and I shall be very much surprised indeed, if, within the next ten years, we are not faced with a serious Mahommedan rising, in which the so-called uncivilized people of the South will join in against us. Mahommedanism is spreading at an extraordinary rate . . . The policy of our missionaries is different from that of the Mahommedans. We take into our Missions any boy we can get, irrespective of whether he has brains or not. The Mahommedans don't. They leave the children, and make a dead set at the adult who has brains and a personality, with the result that, when a row comes, they have the support of those who matter, while we are left with the weaklings.

It might well be asked, too, whether, when the State is doing so much in the way of medical service through doctors and District Commissioners, the need for medical missions will not begin to disappear.

Vere Henry Fergusson made a name for himself as an administrator. That he could have done the same with his pen this racy—and well-illustrated—journal shows.

EDITOR.

The Religion of Ancient Palestine in the Light of Archaeology. Schweich Lectures.

By STANLEY A. COOK, M.A., Litt.D. Oxford Press. 12s. 6d.

Dr. Cook's new book is a storehouse of material so bulging with treasure that the difficulty is that of seeing the wood in such a confusion of trees. He has, at any rate, made more clearly evident, what has been long suspected by all careful students, that, as a well-known Assyriologist recently remarked to the writer, "the *Old Testament* is **not** a history of Hebrew religion". There was always a great deal of heathenism mixed with the actual practices even of post-exilic Judaism. This is evident from a mere perusal of Mishnaic tractates, such as *Abodah Zarah*, and equally so in books on the edge of the canon, like *Tobit* and *Maccabees*. Those who have travelled in the Levant, or resided in its countries for linguistic study, are familiar with the curious mixture of races, cults, languages, terms, ideas, and symbols which has been characteristic of the Eastern end of the Mediterranean since long enough before the earliest possible date for Israelite beginnings. The Egyptians of the Old Kingdom (3400—2800 B.C.) already maintained a regular trade in cedar and pine timber with Byblus near Beyrouth, where M. Montet of Strasbourg has for several years been digging so successfully. The general,

and therefore also the religious, culture, of Syria and Palestine cannot be absolutely separated from that of Egypt to the south, and the Hittite and Mitanni countries on the north-west and north-east, any more than it can from the influence of Babylonian myths and cults. There was much syncretism. Ya'u himself was sometimes confused with Setekh and Resheph, and later with the Hellenic Zeus. And even in the canon the Hebrew national god appears with appurtenances also found on coins and reliefs and seals as the accompaniment of other deities, such as the *segor*, if that is really the battle-axe, as seems probable. We know that the double axe constantly recurs in Hittite sculpture and is a classical *motif* in Minoan art.

Recently, in following our charming Franciscan guide round the catacombs of San Sebastiano, we recollected, as we gazed at the well-known fresco of the youthful Good Shepherd, that this title was applied to the Egyptian Pharaoh centuries before Moses's day. And equally the plaster relief of the fruited vine, which covers one wall there, is an adaptation of a very old pagan symbol, long familiar in Syria. The same is true of other *motifs*, such as the fish, whilst in the case of the now familiar representation of Christ as Orpheus, a complete esoteric group of symbols and legends has been lifted by the Christian Church. Dr. Cook has done us a great service by publishing such a magnificent collection of material, especially because he has provided a remarkably representative selection of plates, most beautifully reproduced, including a large number of coins, as well as reliefs, sculptures, and wall-paintings.

There is no doubt that we can form no really adequate notion of the religious life and ideas of the ordinary Hebrew from the pages of the *Old Testament*, taken by itself. Our present canonical collection has been most carefully edited in the interests of a puritan monotheism, however many scraps may have escaped the sieve. The slightest acquaintance with the writings of medieval Jewry, with the Talmud and the Qabbala, proves that in spite of its official policy of unsympathetic rejection Judaism as practised was full of pagan elements. Catholic Christianity proceeded rather on the lines of sympathetic adaptation, and it is not difficult to recognize in its usages, *motifs* and symbols of extreme value and beauty which we find much earlier than the Christian era, *e.g.*, in the S. Italian mystery cults discussed by Miss Harrison, or in Egyptian paintings, which both naturally lie outside the more specialized scope of Dr. Cook's invaluable volume.

And obviously these general results apply with much greater force when we turn to consider the pre-exilic period. We *know* (documentary criticism has demonstrated this quite independently) that *all* the records relating the events of that period have been selected in the interests of certain theological views, and that thus, from the objective historian's point of view, the evidence has been mutilated and distorted. The archaeological witnesses, however, are contemporary and unpurged. And they reveal the mass of the pre-exilic Hebrews as anthropomorphic polytheists, thus confirming the conclusions forced on us by a close investigation of the documents.

J. P. NAISH.

The Virgin Birth of Christ. By J. GRESHAM MACHEN, D.D. Marshall, Morgan, and Scott. 15s.

This is the most massive, and in some ways most complete, discussion of its subject in English. Its author may best be described as the chief successor of Dr. B. B. Warfield, whose learning and care in stating others'

views gave him a weight unusual in one of his school. He has also the same clear eye for lack of cogency in an argument, however impressive its author's out-of-the-way learning, as in the case of the theories of Pagan derivation surveyed in Ch. XIV. This chapter shows Dr. Machen at his best; and next to it comes that on the non-canonical Jewish Christian Gospels. But thus much said, it must be added that there is little of value in the book that is original: for the vital fact that the world of ideas and feeling to which the Birth narratives really belong is that of O.T. religion has already been proved by others, notably Dr. G. H. Box.

Originality, however, is not essential to all historical books of value. The great drawback about this one is that what in it is most the writer's own is so often furthest both from the greater probability and from Christian charity. This is a grave estimate to express. But the work is seriously written, and ends with grave and sweeping judgments on the opposite position to his own: and as its author is perhaps the most learned exponent of the widespread mode of thought for which he stands, no summary review in general terms will meet the case. He virtually denies the right to rank as Biblical Christians, or indeed as real Christians at all, to those who cannot accept, with a good conscience towards the God of all kinds of truth, his own theory of uniform Biblical infallibility. And such a challenge from such a quarter must be met with reasons, and not ignored.

For all his lengthy argument, Dr. Machen does not really grapple with the historical problem of the Birth stories in two of our Gospels. It lies in the broad fact that there is no trace of any belief in the Christ's Virgin Birth *during the first Christian generation*, nor in any writing by an Apostle or personal companion of Jesus. In particular he ignores the very core of this matter, the negative nature of the evidence of Peter, the leading witness for pre-Pauline Christianity, and explains away that of the earliest extant Gospel, by Peter's spiritual "son" Mark, in a forced way which he would be the first to expose in a "critic" of another "tendency".

To take the latter case first. To say, as he does, that it was not within the scope of Mark's Gospel—carefully as it records the Centurion's witness, "Truly this man was (a) Son of God"—to recount the story of Jesus' supernatural birth, simply because Peter's own *eye-witness* did not extend beyond the public ministry, really will not do. And the like holds good of the laboured attempt to show that Mary the mother was not among Jesus' "kinsfolk" whom *Mark* (3²¹; cf. 3³¹⁻³⁵) describes as going forth to restrain His too self-forgetting devotion to the multitude's needs, as if He were "off His head". (Note, too, the absence of Jesus' mother from *Mark* 14^{40ff}, 15⁴⁷, 16¹, supported by *Luke* 24¹⁰, in contrast to *Acts* 1¹⁴). Then as to Peter's own evidence: Dr. Machen takes no account of the Petrine Christology in terms of "the Servant of the Lord" (with reference to *Isaiah* 40, ff, particularly 53), even as late as his preaching to Cornelius at Caesarea, probably some ten years after Pentecost, at which point our author thinks Mary would begin, "within the little circle of believing and sympathetic women or near friends . . . to breathe things too sacred and mysterious to be spoken of to mortal ears before". It is not that one expects such disclosures to be "included in missionary sermons"; but one does look for their effect upon Peter's Christology to appear implicitly in his references to the person of Jesus as God's "Anointed". Thus he would not state the Gospel message simply as "how God anointed" Jesus "with holy Spirit and power; who went about doing good and healing . . . for God was with him". Not even in *I Peter* do we find anything that goes beyond the lines of his sermons in *Acts*.

There lies the real gravity of the argument from silence on the part of all the personal associates of Jesus. Nor is the case otherwise with Paul,

the writer of *Hebrews*, and the whole of the *N.T.*, save the *post-Markan* Gospels—even if the Fourth be included. But in fact, seeing that its “high” Christology is on quite other lines, those begun by Paul and *Hebrews*—namely, in terms of the birth of a pre-existent Divine being in a human body (without reference to human paternity for that body, one way or another)—it cannot rightly be cited in support of the otherwise isolated Birth stories in our *Matthew* and *Luke*. Even these two are not mutually consistent: for ignorance of the contents of *Matt.* 2, as is implied in *Luke* 2³⁹, is incredible in the latter’s Palestinian source, which is in general better informed in matters connected with Bethlehem and Jerusalem than *Matt.* Note also the latter’s suspicious references to fulfilment of prophecy as regards localities, in 2¹⁵, 17ff., 23.

We come finally to our author’s most surprising lapse from accuracy, the more surprising that scholarship, in the more formal sense, is usually his strong point. In face of the constant use of *pneuma hagion* (without the article) to express simply the supernatural energy of God, so that it is synonymous with “power of the Most High” (as in *Luke* 1³⁵, cf. 1¹⁷), he gives it a fully personal sense. He translates it always “the Holy Spirit”, and makes it convey, so to speak, the Godhead in the form later styled the *Logos* or *Son*. Of that there is no suggestion in the context, any more than in the exactly parallel phrase in *Acts* 10³⁸, “with holy Spirit and power”, wherewith God “anointed” Jesus for His office, as the uniquely “Anointed” or Christ, at the Baptism. The real difference is that, by the time *Luke’s* Nativity source took shape, it was believed in certain circles that a *similarly* unique intervention of God explained the quality of Jesus’ human nature from the very first moment of its conception, so that “the being (neuter) in process of birth” should be entitled to be called “holy (sacred)—Son of God”. The latter title is given also to Adam in *Luke* 3³⁸, as created by God’s inbreathing. Here, however, it is used of Jesus as in *Matt.* 16¹⁶, “Thou art the Christ, the Son of the living God”. Of course, the exact sense of “Son of God” in any Biblical passage must be fixed by the usage of the circle in question. In this case it is one of pure Palestinian type, as Dr. Machen rightly argues throughout; so that the sense proper to Paul or *Hebrews* would not here be in place.

But, rejoins our author, if the idea of the Virgin Birth does not simply rest on fact, as later communicated by the mother of Jesus herself, how can you explain the genesis of the stories in the First and Third Gospels? It lies beyond the scope of a review to attempt an answer to this. Yet personally I think one quite possible on the basis of:—

- (1) the *idea* of Jesus’ unique or supranormal quality of personality, given in specific Christian experience;
- (2) certain striking spiritual experiences, of the “prophetic” order, which actually had come to Mary, Simeon, and Anna; and
- (3) the gradual, unconscious transformation of these in the folk-mind, under the influence of (1)—on the analogy of the development of certain stories of St. Francis in the Umbrian countryside.

But even if we cannot at present convincingly trace the pre-literary stages of the existing stories of the Virgin Birth, this negative fact is very far from proving their full historicity in view of the above reasons for believing them unknown to the primary Christian witnesses, the Apostles, and particularly to Peter.

This broad result must be set against the final chapter, entitled “Conclusion and Consequences”, in which a certain hardness and dogmatism of mind emerges, and expresses itself in a way calling for the most earnest

protest. Raising the question of "the importance of the belief in the Virgin Birth to the Christian man", Dr. Machen answers that it is important "as a test of Bible authority". Here "authority" means for him "infallibility", and "the Bible" "a book", not a body of writings ("the books", *biblia*) of varying value—each with parts of varying value—judged by the internal test of its own central message, as determined by the character and principles of its central Personality. His is the Catholic, not the original Reformed view of Scripture; and it rests, historically and logically, on the Catholic assumption of an infallible Canon of books, selected, and guaranteed infallible *throughout*, by an *infallible selecting authority*, the Church. His second answer is that the Virgin Birth is the best "test case of the supernatural", in the sense of the supernormal—again the Catholic notion of religious "faith" in the living God. He even goes so far as to assert "the Virgin Birth belongs logically with the Cross". Thirdly, without belief in it "there would be something seriously lacking in the Christian view of Christ", although he allows that the bulk of Christians lived the intensely Christian life depicted in *Acts* 2⁴⁴⁻⁴⁷ for many a day without it. Thus he makes this belief the necessary answer to the intellectual or gnostic question, "How did the eternal Son of God enter into the world?". We cannot, he admits, limit the ways here open for God. "Yet we can say at least that no other way can be conceived by us". That may be true of certain early Christians, and in fact was probably the source of the conception, as the most Christ-honouring *theory* they could conceive; and so it was a natural one for them as long as their mentality was as it was. But, as we have seen, Paul and *Hebrews* and the Fourth Gospel had other ways of conceiving the matter than the simpler minds to whom only one (rather than two) parent of Jesus' body seemed the most fitting condition of God's sending him as His sinless Son, and the human Saviour of men from sin by spiritual union with God—which was and is the religious content of Christian experiential faith. To say that belief in the Virgin Birth is needful to exclude Pelagianism and the piety of "self-salvation" is monstrous; hardly less so than the judgment (surely in the sense forbidden by Christ Himself), passed on those who do not think as our author does, that "perhaps not one man out of a hundred of those who deny the Virgin Birth to-day gives any really clear evidence of possessing saving faith". For to himself that belief is an integral part of "the Gospel" of Salvation. That is, though it was not so from the first, yet Divine authority is claimed for it. That may be "Catholic" development. It is not the Protestant view of the Gospel.

Against such dogmatism as mars the closing chapter of this book it is a bounden duty to protest, not only in the name of the spirit of Christ and of His Gospel, but also for the sake of the rising generation. For it threatens to bring ingenuous youth into needless bondage to what may be but the pious speculations of certain Christians at a certain stage of the Church's past mental history, with grievous risk of recoil and loss of faith even in the Gospel as proclaimed by Jesus Himself and by the consentient voices of His Apostles.

VERNON BARTLET.

The Harrowing of Hell: a comparative study of an early Christian doctrine.
By J. A. MACCULLOCH, D.D. Clark. 12s.

This book is a fine example of British scholarship. The author has selected an interesting and well-defined subject, and treated it with admirable fullness and clarity. The first few chapters give numerous

parallels from the ethnic religions to the idea of a descent to the world of the dead. Then follows a series of careful and well-documented studies, exhibiting the various forms in which the idea of a visit of Christ to Hades between His death and His resurrection is expressed in the Christian literature of the first five or six centuries. After that, several characteristic features of the doctrine are considered one by one. The Gnostic version of it is next presented, and the last two chapters deal respectively with the origin and the permanent value of the doctrine. For the way in which the matter is presented I have nothing but praise, though I regret the rather irritating affectation which insists every time on calling John the Baptist "S. John Baptist".

The learned author is quite ready to admit the large element of imaginative mythology visible in the developed forms assumed in course of time by the doctrine in question, the remoteness of much of it from our modern methods of thought, and a certain measure of dependence as regards details on late Jewish views. The closely connected doctrine of Christ's deception of Satan furnishes the most signal peculiarities.

Christ pretended to fear death, and by deceiving the devil brought about the attack. Thus He baited the hook of His Divinity with the worm of His Humanity, as is written in Ps. xxii. 6, "I am a worm and no man", a passage cited in this connexion by Origen . . .

He is, however, at pains to prove that the main features of the doctrine of Christ's descent to Hell were integral to the Apostolic message from the first, and were not borrowed from pagan mythology. He pleads that it must be treated with sympathy, that it is essentially in keeping with what we know of Christ's character, and that it may even rest on a spoken hint given by Him after the Resurrection.

Doubtless the belief, like all old Christian beliefs sincerely held, should be studied sympathetically, and not lightly discarded. But whether the kernel of truth at the heart of this particular belief is well preserved for our own day by the retention of the credal clause that Christ "descended into Hell" is open to grave question. The form which the doctrine takes every time a Christian author mentions it pre-supposes certain beliefs regarding "the other side" which are indeed assumed in Scripture, but which can no longer be relied on as true. I think here primarily of (1) the view of Christ's post-mortal life as a *bodily* resuscitation on the Sunday morning after the Crucifixion (followed, of course, by a *bodily* ascension), instead of as a *spiritual* survival commencing with the moment of physical death, and of (2) the view that prior to Christ's death the *O.T.* and pagan worthies could have been nowhere but in Hell. Admitting that progress upwards is possible beyond the grave, and that Christ is fitly thought of as ministering after death to those who were already dead, we are to-day unable to abide by belief No. 2. As regards No. 1, the spiritual version (if I may so call it for brevity's sake) leaves ample room for those self-manifestations of the living Jesus which convinced His followers that He still lived; and it alone is consistent with our Lord's assurance to the penitent thief that he should be with Him *in paradise that day*. The impossibility of harmonizing these words with the usual view of Christ's three days in Hades comes out in the numerous unsuccessful attempts of the Fathers to expound them, quoted in Dr. MacCulloch's pages. Is it not time therefore that the kernel of truth were given a more suitable shell?

C. J. CADOUX.

The Mind of Christ in Paul. By F. C. PORTER. Scribners. 8s. 6d.

Dr. Porter's name will be familiar to many of our readers through his admirable articles in Hastings' *Dictionary of the Bible* and through his book *The Messages of the Apocalyptic Writers*. He is now Professor Emeritus of Yale University, where for thirty-five years he held a Chair of Biblical Theology. The book before us thus has the authority which long years of study give.

The sub-title of the book expresses well its purpose: "Light from Paul on present problems of Christian thinking". It is an expansion of four lectures. The first three chapters—"Jesus in History", "Jesus in the Mind of the Christian", "Thinking about All Things in the Light of Christ"—although much longer than lectures, retain something of the directness of the spoken word. The last lecture—"Christian Thinking about Christ"—has been so enlarged that it makes over half the book.

Dr. Porter refers to some recent monographs and has a useful note on Schweitzer's last book, *The Mysticism of the Apostle Paul*, but, in general, the publication of this book seems to us to have been unduly delayed. Paul's style is so unlike that of the Gospels that there will, we suppose, always be superficial readers of the *N.T.* to contrast the "theology of Paul" with the "simple religion of Jesus". But scholars are less and less inclined to speak that way. We feel that Dr. Porter takes Wrede's *Paul* more seriously than is now necessary. The "Jesus and Paul" controversy which it revived a generation ago is, for the time, almost over. It is clear that Wrede has failed. Paul did not get his Christianity from a Christ-dogmatic of Judaism, which, when he became a Christian, he transferred to a Jesus in whose life and character he had no interest. Dr. Porter attractively shows that Paul's Christianity was not a perversion but a development of the teaching of Jesus, that Paul "confirms the truth of the general impression of the personality of Jesus which the gospels give to those who seek in them for Jesus Himself". But he seems to us to go too far when, in his eagerness to deny Wrede's view that Paul was primarily a theologian, he confines Paul's interest in Christ to the sphere of Christian piety and character. It seems to us perilous to argue that because *Col.* 1¹⁵⁻¹⁷ and *Phil* 2⁶⁻¹¹ speak of Christ's pre-existence, and thus appear to go beyond the immediate realities of Christian experience, therefore they were not Paul's work. Paul was not, indeed, a leisured theologian. He was a missionary, but a missionary of receptive mind, re-acting to the thought-world of his age, and eager that the thought as well as the conduct of his converts should be freed from pagan influences.

SYDNEY CAVE.

Enlightenment and Salvation. By R. D. M. SHAW, D.D. Williams & Norgate. 7s. 6d.

The author of this book is Professor of Old Testament Theology at the Central Theological College, Tokyo, and has recently been awarded the D.D. degree of Oxford University for the studies which the book contains. Theses for doctors' degrees often have a parade of learning which makes them very dull. This book is written with the simplicity and directness of good lecturing, and has, we gather, been utilized both in the lecture room and at meetings of Christian workers in Japan.

Dr. Shaw's treatment is based on the two principles that "man's spiritual restlessness is his felt need of salvation or enlightenment. Man's spiritual struggle to satisfy his need reveals itself in the Means or Methods by which he attempts to reach Salvation or Enlightenment." Where the material permits the ampler division, each phase of religion considered is

presented under the four heads of (a) The Need of Salvation; (b) The Possibility or Assurance of Salvation; (c) The Nature of Salvation; and (d) The Means of Salvation.

Dr. Shaw naturally takes as illustrations of religions of Primitive Culture the indigenous religions of Japan, Ainoism and Shinto, and shows how Shinto, originally a non-moral animism, is now "facing anew the great ethical and metaphysical problems which attracted the attention of the writers of the Veda, of the Buddha, of the Old Testament prophets, and of Christ". Succeeding chapters deal with Early Indian Ideas, Buddhism, especially in its Japanese development, Pre-Christian Jewish Thought, Christianity and Mohammedanism. A concluding chapter interestingly compares the two types of "advanced" religions: "the religions of Discovery, Knowledge, and Enlightenment", and "the religions of Revelation, Personal Relationship, and Salvation". Christianity, like Judaism and Islam, belongs to the second group, but it differs from Islam in that it is "not tied to the *verba ipsissima* of its Founder". It is not only a religion of inspiration, but of knowledge and can "provide ethical guidance and a philosophy of life and existence which is certainly no less satisfying to man's mind than the metaphysical ideas" of the first type of religions represented by Brahmanism and Buddhism.

Where so vast a field has to be covered in a book of 170 pages, detailed exposition and adequate reference to the Sacred Scriptures are naturally precluded. But the very brevity and simplicity of its treatment make the book an admirable introduction for those beginning the study of religion.

SYDNEY CAVE.

The Ramayan of Tulsidas. By J. M. MACFIE, M.A., Ph.D. Clark. 8s.

India's Religion of Grace and Christianity Compared and Contrasted. By RUDOLF OTTO. Translated by F. H. FOSTER, D.D. S.C.M. 6s.

Dr. Macfie published a few years ago a very useful book, *Myths and Legends of India*, based on the stories of the *Mahābhārata* and *Rāmāyana* in their early Sanskrit form. Every great vernacular has its own version of the *Rāmāyana*; none is so inspired by religious fervour or has such wide influence as the Hindi version of Tulsidās, who lived at about the same time as Shakespeare. Dr. Macfie, who works as a missionary in the United Provinces, describes it in his sub-title as "the Bible of North India". It is a book which well illustrates that *bhakti* movement which seeks salvation from bondage to *Karma* not by identity with the insentient Brahman but by devotion to the gods. In this *Rāmāyana*, although the other great gods are extolled, Rāma is hailed as the all-merciful and powerful god who, as the *avatār* of Vishnu, lived for a while on earth with Sītā, his ever-loving, ever-faithful wife. The work has the theological inconsistencies of Hindu devotion, but it provides an admirable means of studying popular Hinduism at its best. This Hindi book has long been available in English in Growse's translation, which Dr. Macfie utilizes. But the book is of great length, and difficult for Western readers to understand. Its contents are here summarized and expounded, and this book provides an easy and very interesting introduction to its study, which we warmly recommend to all interested in Indian piety.

The Hindu way of love at its highest has so many affinities with Christianity that some would assign its origin to Christian influences. In its earlier forms, at least, however it may be with the *Rāmāyan* of Tulsidās, it is unlikely that this way of love is dependent on Christianity. As Dr. Macfie puts it, it is more probable "that God has spoken to both East and

West in language that is akin'. If there are resemblances, there are grave differences, and it is these resemblances and these differences which Professor Otto explores.

Professor Otto is well known to all students of theology through his famous book *The Idea of the Holy*, whilst he published nearly thirty years ago a book translated into English under the title *Naturalism and Religion*. This theologian is not only acquainted with science; he is also a Sanskrit scholar and an authority on Indian religion.

In his short and fascinating book, *India's Religion of Grace and Christianity*, Professor Otto briefly contrasts with the complete Vedānta of Sankara the modified Vedānta of Rāmānuja in which, instead of illumination and absorption, salvation is sought by the way of love in a God of grace. Yet although he recognizes how close are the affinities between the Hindu way of love and Christianity, he recognizes their essential difference. "Isvara (the Lord) is a Saviour of those who suffer the torments of samsāra, and are strangers to their true home. The 'Father of our Lord Jesus Christ' is the Saviour of the hearts broken by guilt and of the consciences smitten by God's holiness". In the Hindu way of love "one does not know the curse of sin". "India has no expiator, no Golgotha and no Cross." Behind Christianity there lies that Jewish discovery of God as holy which India has not yet made.

In an appendix Dr. Otto gives a translation of an Indian parallel to the parable of the Prodigal Son which well illustrates the likeness and the difference of the Hindu way of love and Christianity. "I have sinned against heaven and before thee", says the lost son. With the Indian prodigal, "it is not sorrow over sin that moves him, but sorrow over the misery he now has to bear, and which he will have to bear in the new incarnations. Hence he turns to Vishnu, who is famous for his compassion with sufferers, and who possesses the mysterious power of breaking the force of such evil *karma* as leads to ever-renewed pain. In sympathy Vishnu bends down to the tortured man. But the God and Father of Christ bends down in mercy to those who are bruised by sin and guilt, and the Christian redemption is not deliverance from pain-bringing *karma*; it is the justification and sanctification of the sinner, as of one whose sin is purged".

We hope this illuminating little book will be very widely read. It is of interest, not only to students of Hinduism, but to all who care about religion.

SYDNEY CAVE.

The Doctrine of God. By ALBERT C. KNUDSON. The Abingdon Press. \$3.50.

The Christian philosophy has recovered confidence. For a decade or two it has suffered from a *malaise*, a "failure of nerve", as though natural science, Biblical criticism, the new pagan ethics, and so forth, had left it bewildered and irresolute. Of late, however, since the Great War, there has been a notable stream of works by scholarly men, both philosophers and theologians, like Pringle-Pattison, Streeter, Gore, and W. R. Matthews, which present the Christian system of truth with a quiet assurance that there is no other explanation of the universe so reasonable or so credible. To this type belongs this learned, finely-reasoned, well-written book by the Dean of the Boston School of Theology. The vigorous, confident temper of the Christian theologian is illustrated by the Dean's robust handling of those theories which would reduce religion to illusion. The normal assumption of materialism, he says, "grows out of crude sense prejudice"! A writer may say that sort of thing who can back it up with rich and accurate scholarship and evidence of well-balanced judgment. This

balance of judgment, indeed, is so marked in the earlier, more critical part of the book, where he treats of certain familiar antitheses and relationships (Faith and Reason, Faith and Mysticism, Science and Theology, *etc.*) that Dean Knudson's fair discriminations and shrewd reconcilements might be taken as settling some vexed questions once for all.

In the constructive second part of the book, where the author develops his positive doctrine of God, there is, naturally, more room for criticism. It is, at any rate, stated with fullness of knowledge of the literature and freshness of the point of view. There appears to be a contradiction between his rejection of the intuitionist theory that we "know God through our religious experience in the same direct way that we know the physical world through our sense-experience" (p. 225), and the statement on p. 228, "God is given to us in an act of faith or mystical intuition which resembles perception both in its objectivity and certitude". There is, in fact, a tendency to fall back upon those "blessed words", intuition and *a priori*, which is a weakening from the earlier valiant promise of metaphysical and philosophical grounds for religion.

Probably the focus of criticism will be mainly found in Dean Knudson's doctrine of the Trinity, though it will not excite the fierce hostility it might have done fifty years ago. He brings out very clearly the values there are in the orthodox doctrine, and states the difficulties with the utmost impartiality. His own preference for the conception of God as personal in Himself, makes it difficult for the author to give much reality to the three persons in God of the orthodox creed. In fact, the Holy Spirit is not for him distinctly personal. His point of view with regard to this doctrine, and indeed to the whole doctrine of God, is that they should be interpreted from the practical rather than the metaphysical standpoint. That is in the tradition of Kant and Ritschl. Perhaps, however, his difficulty in ascribing personality to the Spirit, and with less difficulty to the Son, in the Trinity, lies in giving too metaphysical and dogmatic a meaning to "personality". It is possible, on the other hand, by giving a practical meaning to personality, that is, interpreting it by one's Christian experience, treating it as a metaphor or imaginative picture of the realities of Father, Son, and Spirit, or as the best category that can be found to describe them, to retain in the doctrine of the Trinity a profound truth one would not willingly let go. Within these mysteries there is ample room for kindly difference of opinion and unending exploration, of which this book is a noble example.

JOHN MURPHY.

Theism and the Modern Mood. By W. M. HORTON, D.D. S.C.M. 4s. & 2s. 6d.

Religion and Life. By W. B. SELBIE., M.A., D.D. Oxford Press. 6s.

Here we have two very timely volumes which, in spite of characteristic differences, have a great deal in common. They address themselves in very similar spirit to the re-assertion of the fundamental truths of religion in opposition to the critical attitude that finds expression in contemporary writers like Mr. Bertrand Russell in this country and Mr. Walter Lippmann in America. The first of them is the work of an American theologian, while the second consists of a series of lectures delivered in America by the Principal of Mansfield College. Dr. Selbie, with the fairness and open-mindedness, firmness of grasp and soundness of judgment which he has taught us to expect from him, discusses the problems of religion in its relation to contemporary life under the headings of "Religion and History", "The Psychological Interpretation of Religion", "Belief in God",

" Religion and Ethics ", " The Christian Contribution ", and " Eternal Life ". Dr. Horton gives us a sympathetic but none the less critical examination of the movement known to Americans under the name of Humanism, which seeks to replace the idea of God by progressive human nature conceived of as the highest Value in the universe. (One of the American speakers at Bournemouth, by the way, declared that Humanism was imported into America from England in the writings of Mr. Julian Huxley and Mr. Bertrand Russell.) In the nature of the case, Dr. Horton cuts deeper than Principal Selbie, but he is no less assured in his final vindication of Christian belief.

We recommend every minister to make the early acquaintance of these two refreshing and stimulating volumes.

E. J. PRICE.

Prayer and its Psychology. By ALEXANDER HODGE, B.A., B.D., Ph.D., S.P.C.K. 6s.

Like the curate's egg, this book is very good in parts, but it suffers from some manifest defects. The general scheme of treatment is good. The subject is handled under three main heads :—(1) The Nature and Evolution of Prayer, from the standpoint of the history of religion in general. Here the writer is apt to become diffuse and repetitive, without leaving any very clear impression on such critical issues as the relation of magic to prayer. Part II discusses the Place and Function of Prayer in the light of what is called the New Psychology. Sometimes again one is apt to miss the wood for the trees, but the main problems are fairly faced. This section would have gained by a detailed consideration of the technique of prayer in the light of its psychology. Part III deals with the philosophical problems involved, and is the strongest part of the book. The treatment of projection is specially illuminating.

The writer displays a somewhat pedantic fondness for German words which would lose nothing in translation, and which may irritate readers ignorant of the language. In like manner he quotes German writers in the original and relegates his translation to the foot of the page instead of *vice versa*. Nor does he deem it necessary to explain the meaning of such terms as " mana " and " epiphenomenalism " which may not be familiar to the ordinary reader.

The proof-reading has been very badly done. There are words omitted on pp. 54, 67, 132 and 216; there are words mis-spelled on pp. 63, 65, 100, 135, 187, 191 (twice), 208 (twice), 214, and 215. On p. 141 there is an intrusive " that ", and on p. 159 the sentence commencing on line eleven from the bottom conveys no intelligible meaning. Worst of all, a quotation from Estlin Carpenter on p. 82 contains no less than four grammatical and other mistakes for which the original is not responsible.

It is a thousand pities that a useful book should be marred by such a degree of carelessness.

E. J. PRICE.

Cosmic Problems. By J. S. MACKENZIE, Litt.D., LL.D. Macmillan. 6s.

This short, clearly written, and thoughtful volume proposes to bring the main Hegel-Caird tradition up to date. Recent science is kept in view. Thus it is claimed that Einstein's obscure thesis of the return of space upon itself confirms Hegel's subtle conception of an Infinite which has nothing to do with boundlessness. More usually, however, the advance in Prof. Mackenzie's new statement seems to consist in superior frankness. Philosophy comes out of the clouds and does not altogether shrink from stating

results. Unexpected favour is shown to the conception of creation, and of creation by (pp. 44, 45) "an act of choice". ("Logic is logic; that's what I say" was much more usually the motto in Hegelian circles forty years since.) There exists a universal mind; but apparently not a personal God. The supreme mind is rather a collection of general ideas and of axiomatic principles. At this point the long-suffering doctrine of the Trinity is exploited (p. 48, note). Apparently the persons of a philosophic *quasi* Trinity are mainly or wholly our noble selves—as in McTaggart; but then McTaggart did not talk of a Universal Mind. There is further a clear if not very assured hope of personal immortality. Herr Krug's writing quill is treated with unusual civility on p. 40, but there is more of scorn again upon p. 44. "The problem of evil is not, in reality, a serious difficulty" (p. 114). Bold words! All depends upon what resources exist for meeting the difficulty. The triumphant close of *Rom.* 8 will hardly survive if the faith underlying *Rom.* 8 vanishes.

A Christian reader cannot help observing that there is no appeal to Jesus Christ in the book—not even when "the Conception of Deity" is discussed, or again "the Present Outlook in Religion". It is taken for granted that religion can be nothing but a sideline in metaphysics. And yet even in academic circles, since the days of Schleiermacher, it has been one recognized possibility that religion may have a life and a voice of its own, and may not need to pick up crumbs that fall from any rich man's table.

ROBERT MACKINTOSH.

The Structure of Thought: a Survey of Natural Philosophy. By LUDWIG FISCHER.
Translated by W. H. JOHNSTON, B.A. Allen & Unwin. 16s.

The first and possibly the gravest criticism of this translation is that it needed editing and has received none. The author's previous writings—or some of them—have to be painfully collected from his own scattered references. In 1889—a date which seems strangely early, but is associated with "1886" for the still earlier discovery of the doctrine of "relativism"—he published (p. 162) a *Grundriss*—of what? We are not permitted to know. Then, after a very long interval, came "a paper" on *Wahrheit Wirklichkeit und Wissen* in 1919, and "two years later *Das Vollwirkliche und das Als Ob*"; there is repeated reference to these later writings.

Then, as to the title. The German original of 1927 is called *Die Natürliche Ordnung Unseres Denkens*. It is not obvious that *The Structure of Thought* is a precise equivalent; and, when the (English) subtitle adds "A Survey of Natural Philosophy", the confusion grows worse. Our British tradition, not without some support (p. 140) from German usage, means by Natural Philosophy the basis of science in applied mathematics, along with some elementary physics; in short, all or part of Fischer's "Converse". "Natural", in Mr. Fischer's usage, suggests the 18th century mind, with its Natural Religion, Law of Nature, Natural Rights, and so forth; it does not suggest Schelling's or Hegel's *Philosophy of Nature*, unless the reference is made unmistakably plain. The ambitious volume before us includes very much besides the "Converse".

The author spares us in this book what (p. 86) he has employed elsewhere, mathematical symbolism. Yet his *remains the sort of philosophy which goes best into mathematical symbols*. Kant for him is the author of the Critique of Pure Reason—exclusively. Schopenhauer and von Hartmann were strange figures in Western thought because they championed pessimism. The author names them, praises them, censures them, but does not mention the fact of their pessimism at all. Optimism, pessimism, are nothing to him; pattern is everything. However, it is only fair to

mention that (pp. 122, 351) in other writings he has given *aperçus* on "morals, religion and law . . . physics, psychology, æsthetics, ethics".

After a statement of principle, which appears unexpectedly to mix together a *priorism* and empiricism, the author reviews the world's chief philosophies in equally surprising fashion. Augustine (p. 195) "was among the first to attempt to make use of philosophy in order to confirm theological and ecclesiastical dogma". What about the "Christian Platonists of Alexandria"? About Eastern dogma generally? Berkeley's theories are practically indistinguishable from—Leibnitz's. Kant grew out of Hume not by recoil but by completing what Hume had begun. So also Fichte and Hegel built alike upon Kant's *Pure Reason*. This is not the Fichte who kindled the ethical intensity of our own Carlyle, but a pattern-maker like the rest. Every previous or contemporary philosopher who receives mention is praised for approaching Fischer's "natural order" and blamed for missing it. This writer deals with great philosophers as Browning's *Grammarian* dealt with Greek particles :

He settled *Hoti's* business—let it be!—

Properly based *Oun*—

Gave us the doctrine of the enclitic *De* . . .

Wrapper and advertisements tell us that Mr. Fischer's book is "a philosophy of philosophies". If you accept his analysis as absolute truth—yes. But if not—no.

ROBERT MACKINTOSH.

Essays on the Natural Origin of the Mind. By C. A. STRONG. Macmillan. 12s.

This book leaves a curious impression on the mind as though the author has indeed mastered his material, but not to that point at which he can move at ease in the field of discussion or handle its concepts with sureness and clarity. We judge it, indeed, to be the work of an amateur—we use the word in the best sense—possessing a marked degree of philosophical acumen and competency, able to think for himself and to think freshly and suggestively, yet still an amateur. Indications of this are to be found in a certain vagueness, not inherent in the subject-matter itself, which makes the volume not too easy to read, and, on occasion, in a somewhat uncritical acceptance of assumptions or looseness of statement. An illustration of the former is to be found in Mr. Strong's postulate of the validity of the Kantian distinction between the thing-in-itself and what it appears to be; of the latter in a sentence on p. 56; "These two points—their colourlessness, and their present existence—suffice to prove the *complete* (italics ours) analogy between the atoms of physics and the atoms here contemplated for psychology". Resemblance in two points only obviously proves nothing of the kind.

Yet, having entered our demurrer and warning against a too ready acceptance of the argument of this book, we hasten to say that it is a piece of really fresh and stimulating philosophical thinking. It clearly owes much to recent American thought, to James, Santayana, and Dewey in particular. The author is concerned to establish a strictly evolutionary account of the origin of mind, and he does this by attempting to re-conceive matter in such a way that mind can come out of it. In the end he believes himself to have demonstrated an atomic theory of psychology, and to have re-habilitated what William James called "the doctrine of mind-stuff." His account of perception, for instance, indicates his general position:—

It is as if each bit of sentience, the real being of a nerve impulse hurrying toward the motor centres and seeking to determine their response, were a

little eye, and as if the action to which it incites determined the value, *i.e.* the external position, of what the little eye sees. Our total vision is the sum of the countless visions of these little eyes.

It is a fresh and bold attempt, and though, largely because the author over-stresses the feeling element in perception at the expense of the cognitive, it does not carry us with it, we pay our tribute to a discussion which is often extremely acute and penetrating. In particular, the criticism of Wm. James's denial of the validity of the "mind-stuff theory" stands out from the rest of the book as a singularly able piece of work. A good book this to sharpen one's philosophical wits on.

B. C. PLOWRIGHT.

A Greek-English Lexicon. Compiled by H. G. LIDDELL and R. SCOTT. A new edition, revised and augmented throughout by H. S. JONES, with the assistance of R. MCKENZIE. Part 5: *θησαυροποιέω—κώψ*. Oxford Press. £4 4s. the whole work.

The publication of the fifth part of this invaluable work, at an interval of rather over eighteen months since the appearance of the fourth part, has now reached the middle of the alphabet. It is superfluous at this time of day to commend its merits. The present part contains the articles, *Ἰησοῦς*, *κύριος*, and *κυρία*, which are of such importance to the biblical student. An excellent feature which has characterized the book throughout is the list of addenda to each part printed in the latest published part. These will be combined into one list when the concluding part is published, but meantime they are most welcome, both as a confession that absolute perfection cannot be attained, and as a sign, if such sign were needed, that the editors have their eyes ever open for new publications. The subscription rate of four guineas for the whole work will be in force till the publication of the next part.

A. SOUTER.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading).

The new volume in the "Speaker's Bible" deals with *Philippians* and *Colossians* (Aberdeen: Speaker's Bible Office, 9s. 6d.). Dr. Vincent Taylor writes the Introduction to *Philippians*, perhaps the most widely read and widely loved of all Paul's letters, and Canon J. O. F. Murray that to *Colossians*. Preachers far and near, contemporaries and those of long ago, are drawn upon for the exposition.

Thoroughly satiated with modern reconstructions of the Gospels, we kept putting Mr. J. S. Hoyland's **Simon the Zealot* (Williams & Norgate, 7s. 6d.) on one side, and have only read it as one of the last books of the quarter. We found that Mr. Hoyland had done nothing better than this book, which has profoundly moved us, and we strongly recommend it to all preachers and teachers. The life of Jesus is told by Simon the Zealot, and very often the view of familiar scenes from a new angle seems altogether different. Thus the words, "They had no leisure so much as to eat", came to us with new meaning: we envisaged as never before the continual crowds of ailing people pressing on One so moved with compassion that he could not stop His ministry of healing even for a meal.

In parts of *Paul: the Christian* (Hodder, 6s.), the author reaches the level of *By An Unknown Disciple*, than which no higher praise can be offered. In some of the discussions, as in those between Paul and Peter, and Paul and Mary Magdala, a situation is finely sketched, while the closing scene, when Peter and Paul, for a long time at enmity, go to face death together, is poignant indeed. Some of the incidents in Paul's life as known to us from *Acts* and the Epistles are slurred over, and others enlarged, but there is again a freshness of approach which preachers should find helpful. There is a misprint on p. 254.

The Rev. H. Beckett Murray's *In Clouds Descending* (Allenson, 3s. 6d.) is a simple and straightforward book that should be found useful by those who are worried by aggressive Second Adventists. It should be all the more valuable in that the writer cannot be labelled "modernist". Dr. Garvie writes a Foreword.

In the "Manuals of the Inner Life" series, the S.P.C.K. has just published *The Rule of St. Benedict* (2s. 6d.) with an introduction by Dr. Lowther Clarke. One cannot but be humbled in re-reading the Rule. All ministers should have it on their shelves for devotional reading and self-examination.

We rejoice that Prof. Elkanah Armitage is not to be left without some memorial in the way of published work: the generosity of Mrs. Armitage and the skilful, but unassuming, editorship of Prof. E. J. Price have provided us with *The Riddle of Life* (Independent Press, 3s. 6d. and 2s. 6d.), a subject to which Prof. Armitage had given a great deal of time and thought. The first part of the book states the riddle and the answers of science, philosophy, and religion; the second treats of "The Affirmations of the Spirit" concerning "Reality in General", "Man as the Standard of Reality", "Moral Realities", and "Religious Realities". Armitage's old students will recognize many a favourite phrase, and will be glad to have in printed form the words of their old teacher.

Dr. R. F. Horton contributes an appreciation of his friend. Armitage wrote far too little, his fastidious mind never being satisfied with the expression his thoughts found. We have sometimes thought that, had he been born poor, Armitage would have become one of the greatest thinkers of his day. Perhaps the way was too easy for him in his youth, and the absence of the need for constant struggle resulted in a paucity of literary output which we cannot but regret. Those who have heard Armitage in top form at after-dinner gatherings know that on such occasions he was unsurpassed, and his success there was an indication of what might have been in other spheres. While we welcome this posthumous work, we cannot but wish that we had something more characteristic and in his lighter vein by which to aid recollection.

The galaxy of stars on the cover will cause readers to open *Ventures in Belief* (Scribners, 7s. 6d.) with great expectations. They are H. E. Fosdick, H. N. Wieman, F. J. McConnell, H. S. Coffin, R. Niebuhr, R. Roberts, D. R. Porter, Rufus Jones, Angus Dun, Kirby Page, and Miss Leslie Blanchard, with Prof. Van Dusen as Editor. The volume is said to be aimed at College students. Whatever be true of American students, there are some essays in the volume which certainly would not grip students on this side. Mr. Dun's "What I believe about Man", and Dr. Fosdick's "What I believe about the Church" would be read to the end, and probably Dr. Jones's "What I believe about Prayer", while the last part of Dr. Wieman's essay and Dr. Van Dusen's concluding chapter would pass the critical student judgment. On the whole, however, the essays are too slight, and will, we fear, disappoint many readers.

Two new volumes in the "Anglican Library of Faith and Thought" (Longmans, 4s. and 2s. 6d.) are the Rev. F. H. Brabant's *Religion and the Mysterious*, and the Rev. F. L. Cross's *Religion in the Reign of Science*. With the latter should be read the Rev. A. E. Baker's *Christianity and Science in the Twentieth Century*, in the "Handbooks of Religion" (Eyre & Spottiswoode, 3s. and 2s.), in which useful series we have also Canon Raven's *The New Testament*, Canon Sparrow Simpson's *Faith and Conduct*, the Rev. D. Morse-Boycott's *Wayside Words* and the Rev. A. C. Deane's *When Christ Came*.

We have read Mr. E. H. Jeffs's remarkably interesting book, *Princes of the Modern Pulpit* (Sampson Low, 8s. 6d.) with mixed feelings, conscious that it exhibits both the strength and weakness of journalism. The scholar and the journalist differ in that the former knows that he is ignorant of every subject but one, about which he knows a little, while the latter must pose as an authority on all subjects alike. No man could be expected to be at home in all the spheres of life in which these princes walked, and at times—as, e.g., in references to Oxford—omniscience falters. Probably journalism was responsible, too, for the inclusion of living preachers—preachers cease to be good copy when they die. But it seems impossible for journalists to write of living preachers without at times becoming fulsome, and Mr. Jeffs's trowel has at time to be as much in action as Disraeli's! We wish, too, that he had had the courage to omit some popular chestnuts, which, moreover, have not always been improved in the telling.

Coming to the strength of the book, special mention should be made of the Introduction, a fine and penetrating analysis of the preaching of the last thirty years. These ten pages are full of suggestiveness in their account of the change that has come over the modern pulpit. An expansion of this Introduction would have been welcome, even though it had compelled Mr. Jeffs to put out one of his stars! The sketches are well-written throughout, and interest never flags, while the subjects are well-chosen and eminently suitable for this kind of treatment. The living preachers are the Archbishop of York, Dean Inge, Prebendary Carlile, Dick Sheppard, and Drs. R. J. Campbell, J. D. Jones, G. Campbell Morgan, Dinsdale T. Young, W. E. Orchard, and R. F. Horton; the others are Parker, Jowett, McLaren, M. G. Pearse, Whyte, Meyer, Horne, Studdert Kennedy, Clifford, and Morrison. Alexander McLaren may be as forgotten as Mr. Jeffs thinks, but surely he might still be allowed to spell his name in his own way.

Mr. A. C. Moule has this advantage—that he has written a book which few men are competent to review. A knowledge of Chinese, of the history of China, and of archæology in several of its branches are only some of the primary requisites for the critic who would treat *Christians in China before the Year 1500* (S.P.C.K., 15s.) adequately. Mr. Moule's aim has been to collect all the evidence of the existence of Christians in China during this period, giving a translation of all the authorities. He admits that discoveries have proceeded more rapidly than he could translate and arrange them, but his chapters give the impression of a scholarly mind at work. The volume will serve as an expansion of the relevant chapters in Dr. Latourette's *History of Christian Missions in China*, recently reviewed.

We believe *The Congregational Quarterly* was one of the first journals to proclaim that Miss M. L. Christlieb's *An Uphill Road in India* heralded the coming of a writer of unusual power. Her sympathy with the people she served so faithfully is combined with a true understanding of their lives

based on long knowledge, and in addition Miss Christlieb knows how to tell a story. *Uphill Steps in India* (Allen & Unwin, 6s.), while perhaps a little more uneven than Miss Christlieb's first book, yet possesses the same striking qualities—and no one can say that *she* writes for sensational effect, as an imperialist, or one who in a brief visit sought out the shameful aspects of Indian life. Miss Christlieb has devoted a great part of her life to India and its people, and her love for them shines through every chapter of her book.

Some excellent little missionary books have been issued recently. One of the best of them is Dr. Margaret Stevenson's *Without the Pale* (Milford, 4s. 6d.), which tells the "Life Story of an Outcaste", describing the customs of the Dheds, especially those relating to births, marriages, and deaths. Another is the Rev. J. C. Harris's *Couriers of Christ* (Livingstone Press, 1s.), an illustrated history of the London Missionary Society.

Hearty congratulations to Miss G. A. Gollock, formerly the Editor of the *International Review of Missions*. Her *Heroes of Health* (3s. 6d.; school edition 2s. 6d.) will inspire not merely the Africans for whom it is written, but many a British boy and girl too, as well as those of older growth. Here we have told in fascinating style the stories of the conquests over various diseases won by Pasteur, Manson, Ross, and many another. An admirable little book.

The Religion of Jesus (S.C.M., 4s.) contains five expositions by Toyohiko Kagawa, together with a sketch of Kagawa's life by the Rev. W. H. Murray Walton.

Miss Muriel Lester, whose noble work in East London is an inspiration to all who know it, went to India in the winter of 1926 in order to visit Gandhi and Rabindranath Tagore, and see Indian life at first hand. *My Host the Hindu* (Williams & Norgate, 5s.) is an account of the visit as readable as it is sympathetic, and it can do nothing but good. Our only regret is that it did not appear three or four years ago.

An admirable piece of research is the new volume in the London School of Economics "Studies in Economic and Social History"—Miss Margaret James's *Social Problems and Policy during the Puritan Revolution* (Routledge, 21s.). Miss James is a former pupil of Dr. R. H. Tawney, whose influence is frequently discernible. She has examined her sources thoroughly, and, while her interests are primarily economic, her book must certainly not be overlooked by students of ecclesiastical history. After an interesting opening chapter on "The Influence of Religion and Philosophy on Social Development" Miss James discusses in turn "Economic Conditions", "The Land Problem", "Industrial Policies and Development", "The Democratic Movement in the Gilds and City Government", "The Relief of the Poor", and "Projects of Social Reform". There are full indexes and an adequate bibliography.

Our pulse quickened when we saw Dr. C. E. Whiting's *Studies in English Puritanism, 1660-1688* (S.P.C.K., 21s.), for the more workers there are in this field the better. A glance at the "Contents" further predisposed us in favour of the book, for we saw that Dr. Whiting was not limiting his study to the major denominations but was including the Quakers, the eccentric groups like the Grindletonians, and foreign Protestants in England. Here was an admirable programme, and it was obvious that much labour had gone to the making of the book. But there are two primary requisites for the research student: the first is freedom

from prejudice, the second, accuracy. We had not finished the first chapter before we had been obliged to conclude that Dr. Whiting started out with his mind already made up about the Act of Uniformity, the comparative sufferings of ejected Conformists and Nonconformists, *etc.*, while several slips in the bibliography roused our suspicions on the second score, suspicions which deepened as we proceeded. This is not the place for a detailed list of mistakes; in a work of this kind it is almost impossible to avoid them altogether, but there are far too many. Some of them, like *Richard Browne* for *Robert*, are glaring; others, like *authorised* for *organised*, seem to be due to lack of checking after dictation.

Students will find much that is useful in the volume, but they must be warned to be on guard continually.

At long last there are signs of an adequate catalogue of the manuscripts in the Lambeth Palace Library. There is probably no library in the kingdom richer in manuscripts that have not been worked over by research students, and this new descriptive catalogue should be a great stimulus to workers in ecclesiastical history. The names of the cataloguers, Dr. M. R. James and Canon Jenkins, will be sufficient of themselves to assure students that the work will be performed with absolute thoroughness. The first part of the catalogue (Cambridge Press, 12s. 6d.) describes MSS. 1—97. A detailed history of the collection is to be issued with the final portion.

The main interest of the Rev. H. W. Stephenson's *William Hazlitt and Hackney College* (Lindsey Press, 2s. 6d.) lies, strange to say, not so much in Hazlitt himself as in the picture of the Unitarian College where he spent his 16th and 17th years (1793-1795), among students who entertained Tom Paine and lauded Republicanism.

There is one way in which it is open to everybody to "make history"—the way adopted by writers of the *jeux d'esprit* in *If It Had Happened Otherwise* (Longmans, 21s.). The names of the writers, Mr. Guedalla, Mr. Chesterton, M. Maurois, Mr. Belloc, Mr. H. A. L. Fisher, Mr. Nicolson, Mr. Churchill, Mr. Waldman, Herr Ludwig, Mr. J. C. Squire, and Father Knox will suffice to show that readers are in for a delightful entertainment, though we have never known Father Knox so much below his usual form. Mr. Waldman's "If Booth had missed Lincoln" seems to us to keep closest to probabilities, though Mr. Fisher's "If Napoleon had Escaped to America" and Mr. Nicolson's "If Byron had Become King of Greece" closely follow it. Mr. Churchill takes a long time to get going, but he makes good play with the far-reaching results of a victory for the other side at Gettysburg, Gladstone becoming leader of the Conservatives and Disraeli of the Radicals. Mr. Squire, the Editor, having shaken himself free from the parentheses that clog his Preface, thoroughly amuses himself and us in "If It Had Been Discovered in 1930 that Bacon really did write Shakespeare", while most of the other essays are very clever. Altogether a book with which to spend a pleasant evening.

We hope Mr. B. G. Theobald enjoyed reading Mr. Squire's essay. Having shown in a previous work how Bacon signed his name in the Sonnets, now in *Francis Bacon Concealed and Revealed* (Palmer, 7s. 6d.) he claims to demonstrate "how these same methods of secret signature were consistently employed by him throughout the whole of his long and busy literary career in the many works which he put forth under other men's names, and even in those which bore his own name on their title-pages; thus linking together this large and varied output as the product of a single brilliantly versatile writer". The book is an amazing study

in cryptography, and most readers will conclude that Mr. Theobald is at least as ingenious as Bacon himself, while "Shaksper of Stratford" is a minion indeed.

Mr. G. Lowes Dickinson's irony and gifts of exposition have full play in *After Two Thousand Years* (Allen & Unwin, 6s.), a dialogue between Plato and Philaethes, a modern young man. Property, Government, Socialism, the Control of Population, War, Education, Truth, Art, Love, are among the subjects which come into the discussion. The dialogue is spirited right to the end, and is well worth reading. As a specimen, we quote the conclusion:

PL.—But do you conceive, you little men, that the subtle fire of life can inhabit no other integuments than those that so grossly close you in? Or that senses so few and crude as those you possess can prescribe how higher souls may live and have their being? No! the world is full of gods, ascending the golden stairs, although your feeble vision cannot see them. Rising out of the deep abyss, the long ascent of life reaches up into the heaven of heavens; and of that chain you, on your little step, are but one small link. For the whole universe groans and travails together to accomplish a purpose more august than you divine; and of that, your guesses at Good and Evil are but wavering symbols. Yet dark though your night be and stumbling your steps, your hand is upon the clues. Nourish then your imagination, strengthen your will and purify your love. For what imagination anticipates shall be achieved, what will pursues shall be done, and what love seeks shall be revealed.

PH.—What is it I see? What is breaking in upon me? Whither am I rapt away? I am a song—I am an eye—I am a prayer—I am . . .

PL.—He sleeps. And now he is gone. O thou great Power revealed and yet unknown to him and to me, keep him true to his purpose in that dark world to which he has returned, and bring him back, faithful and strong, to rest awhile here until he sets forth to greater and clearer tasks.

There used to be an *odium theologicum* that was a byword, but no hatred between theologians to-day, perhaps ever, is equal to that which modern anthropologists seem to have for each other. Mr. Robert Briffault does not use stronger language even about the Christian religion than he does about Westermarck and Malinowski. *Sin and Sex* (Allen & Unwin, 5s. 6d.) makes us wish that the cobbler would stick to his last. As an anthropologist Mr. Briffault has made distinct contributions to learning, but despite the fact that he writes with clearness and vigour, his attempt to emulate Mr. Bertrand Russell as a belabourer of Christian morality is *cause pour rire*, or for tears, according to the way you look at it.

Mr. Briffault is often flippant and sometimes coarse: he overlooks all that is good in the Old Testament and New Testament alike; of prophetic teachings which state that God required men to do justly, love mercy, and talk humbly, he seems not so much as to have heard. His measure may be taken from a few quotations:

It [nudity on the French stage] has done more good for public morals than all the sermons that have ever been preached.

The worst form of heartless seduction is, of course, marriage. Every woman who goes through the marriage service is being seduced in aggravated circumstances with the complicity and assistance of the officiating priest. The clergymen who act as accessories to those frauds are deceivers of the blackest dye. The conscience of every clergyman ought to give him no peace on account of the women he has ruined.

Christian and Puritan moral tradition prescribes the maximum amount of dishonesty in the relation between the sexes and in every sentiment arising out of it.

The Christian enterprise of suppressing fornication and banking up the biological urges of men and women within coercive, monogamic, and indissoluble marriage is the most visionary scheme of religious despotism that has ever been contemplated.

The papers in Mr. Theodore Dreiser's *Hey Rub-a-dub-dub* (Constable, 7s. 6d.) incline us to think that there is something wrong with his liver. Everything is in a deplorable state—and especially everything American—literature, art, business, politics, religion, most of all religion. Mr. Dreiser writes with power, but apparently he has had the misfortune to see little but the ugly, the tragic, the mean, the selfish. Christians rely on "the reported word or dictum of a fabled, a non-historic, an imaginary ruler of the universe", and Mr. Dreiser has not a single good word to say for their churches. He seems to believe in nothing and nobody. No, that is wrong: his creed reads: "I believe in chemic forces". Whether he writes on "Our National Character", "Equation Inevitable", or "Marriage and Divorce" he always comes to "chemic forces". The "chemic necessities of being" explain everything—even the reformers, "Buddha, Christ, Mohammed, Luther". In gross materialistic days "it is safe to look forward to the coming of a Christ, or Messiah—he is in reality a chemic and psychic sign. He cannot help coming".

If there is nothing more serious the matter with Mr. Dreiser, he should at least have his spectacles changed.

Mr. Geoffrey May's *Social Control of Sex Expression* (Allen & Unwin, 12s. 6d.) would have been a better book had it covered more ground—or less. It is divided into three parts, the first of which deals with primitive peoples, the ancient Hebrews, and the early Christians, the second with England and English law, and the third with the United States. Thus it does not keep the promise in its unqualified title, while both in regard to England and America fuller treatment would have been possible. On certain lines, however, it gathers together a good deal of evidence, and may save time for future students, though there are bad blunders.

Science and Religion (Howe, 4s. 6d. and 3s. 6d.) contains one of the most interesting series of talks so far broadcast by the B.B.C. The scientists are Sir Arthur Eddington, Sir J. Arthur Thomson, Professors J. S. Haldane, Julian Huxley, and B. Malinowski; the philosophers Prof. Alexander and Dr. Jacks; the divines the Bishop of Birmingham, Dean Inge, Canon Streeter, and the Rev. H. R. L. Sheppard from the Anglicans, Father O'Hara from the Roman Catholics, and nobody from the Free Churches. There are some illuminating things in the addresses, but nothing goes to the root of the matter better than Dr. Jacks's dictum:

The religion which has survived 10,000 years of suffering and death will not readily succumb to anybody's logic or anybody's legislation.

The reading of Mr. Alderton Pink's *A Realist Looks at Democracy* (Benn, 10s. 6d.) should be a salutary experience for all social reformers, and admirable discipline for easy-going optimists who believe that the extension of education will solve all our problems, and that, after a few years, we shall settle down again to a two-Party system and old-time Party government. Mr. Aldous Huxley, in his Introduction, argues that there is a law of diminishing returns in education as in other spheres, and Mr. Pink presses home this contention, for as the majority of mankind has not sufficient intelligence to be politically valuable, so the majority of children are incapable of benefiting by increased educational facilities. "The Enemy within the Gates"—the doping the individual mind by the popular press,

the wireless, the cinema, the gramophone—is next considered, and Mr. Pink then ventures on a forecast. Showing how in many spheres we now rely on expert opinion, he believes that democracy must shortly break down, government becoming the business of the instructed few, while the common man

will find plenty to occupy his mind in brighter cricket, seaside bungalows, the price of petrol, winter sports, the latest cheap car, the newest "talkie", the forthcoming speed contest, and he will stolidly refuse to be stirred by electoral reform, Empire Free Trade, the raising of the school age (after all, a beneficent government will provide him with maintenance grants), or the American attitude towards disarmament.

Few modern writers are easier to parody than Dr. R. H. Tawney. After reading a few pages of the Halley Stewart Lectures, now published under the title *Equality* (Allen & Unwin, 7s. 6d.), the rhythm of Dr. Tawney's sentences almost lulls one to sleep. There is nothing sleep-inducing about the content of the lectures, however, for the analysis of the present situation sometimes becomes an attack, and the defenders of an acquisitive society begin to shake in their boots. Dr. Tawney's survey of the social structure and his account of its historical background are masterly, packed as they are with facts and statistics, and subsequent chapters are marked by passion as well as by insight.

As a society sows, so in the long run it reaps. If its schools are sordid, will its life be generous? . . . If it sacrifices its children to its social conventions and its economic convenience, is it probable that, when men, they will regard it with affection? The principle to be followed is, after all, simple. What a wise and good parent would desire for his own children, that a nation, in so far as it is wise and good, must desire for all children.

These lectures are stimulating and provocative, and we trust they will find their way into all classes of society: as a basis for discussion of our present situation they can scarcely be surpassed.

Those who have long valued the sound common-sense advice on life and books given regularly by "Artifex" in the *Manchester Guardian* will rejoice to see Canon Peter Green's name on a volume entitled **The Problem of Right Conduct* (Longmans, 6s.—a praiseworthy price). Finding no satisfactory text-book on Christian Ethics, Canon Green set to work to provide one, and it is amazing how much ground he has been able to cover in less than 300 pp. The early chapters deal with what may be called "theory"—the nature of ethics, moral freedom, ethical systems, man as individual, social, and spiritual being. Practical problems of all kinds follow: the thoroughness of the treatment may be gauged from the sections under "The Individual and Property": property in land, mineral wealth, interest, gambling, insurance, competition, legal restriction, Municipal and State trading, monopolies.

A feature of the book is the aptness of the illustrations employed: at every point Canon Green has an actual case to drive home his argument. He has given us a book which should be generally useful.

Those who placed Walter Steinthal's *Dreyfus* on their shelves last year as a handy, if biased, book of reference for the Dreyfus case will find in *The Truth about Dreyfus from the Schwartzkoppen Papers* (Putnam, 7s. 6d.) a necessary appendix to the previous volume. Zola said that Schwartzkoppen alone could reveal the whole truth, and now Herr Schwertfeger has edited Schwartzkoppen's story and other relevant papers.

Dr. Nansen's *Through the Caucasus to the Volga* (Allen & Unwin, 12s. 6d.), which has lost none of its vividness in translation, is a continuation of *Armenia and the Near East*. It describes a journey taken in 1925 through a little-known but remarkable country, and deals especially with the Republic of Daghestan, where Nansen and his party were officially entertained. The book is well illustrated, and is throughout typical of its author's masculine spirit and of his power to "cut the cackle".

The work that Mrs. Cecil Chesterton has done for women wins a welcome in advance for anything she writes. *Women of the Underworld* (Paul, 5s.)—the title is not quite right, for there is a good deal about men—tells of crooks of various kinds, thieves, "fences", prostitutes, and of the lives they live; of the homeless and friendless, and attempts to help them; of prisons, police court missionaries, and probation officers. Its graphic pages deserve the attention of all who would understand human nature.

Mr. J. W. Parkes's *The Jew and His Neighbour* (S.C.M., 5s.) is the first volume of a series to be published by "International Student Service". It is useful in that it brings together a great many facts concerning all parts of Europe, and thus fills a gap by providing an historical survey in handy form. Somehow or another, however, it fails to get anywhere. We feel all the time that the writer's feelings are strongly on the side of the Jews, but that he restrains himself from saying so by remembering that he is supposed to be writing impartial history. Less ground covered, and clearer verdicts, with the reasoning that had led to them, would have resulted in a better book.

We hope that Miss Margaret Wilson's *The Crime of Punishment* (Cape, 10s. 6d.) will be widely read. Miss Wilson had already shown herself able to write with colour and power. In this book there is passion, too, as well as irony of a kind not usually found in women. Miss Wilson is the wife of a prison governor. She has seen something of prison life both here and in the United States, and she has been moved to the depths of her soul. She shows how various punishments have been cast aside in the course of time—those of public shame (stocks, pillories, etc.), of "torture by distance" (banishment, transportation, etc.), and of death (generally). She then discusses prison systems in England and America and shows their results. This is a woman's book and we hope that women will urge its contentions incessantly. Miss Wilson reminds us that Dicey says that it takes public opinion 30 years to express itself in law, while Beccaria put the interval at 100 years. In regard to the death penalty and in many other ways public opinion in this country is far ahead of statute law, and Christians must do all they can to bring the two into line.

We hope that Mr. T. Speake's *War Against the Slums* (Shrewsbury: Adnitt & Naunton, 2s.) will be widely read by religious people. It tells of efforts already made by church and other voluntary organizations to improve housing conditions, one chapter consisting of a Directory of such organizations. The facts which Mr. Speake marshals show what can be and what has been done in this way, and should do much to stimulate the interest and activity of the churches of every denomination.

Mr. A. R. Powys's *The English Parish Church*, in the "English Heritage" series (Longmans, 3s. 6d.), is full of information about the history, architecture, and furniture of the parish church, and then it proceeds to discuss its officers.

If you have a friend who is a gardening enthusiast, you couldn't do better than give him Karel Capek's *The Gardener's Year* (Allen & Unwin, 3s. 6d.) If he has no sense of humour and cannot laugh at himself and his

foibles, he will see nothing either in the letterpress or in Josef Capek's illustrations : otherwise he will overflow in thanks to you for the pleasure you have given him.

Mr. Basil Mathews started out on the difficult task of writing *A Life of Jesus* (Oxford Press, 7s. 6d.) with three distinct advantages—he is not ignorant of what scholarship has to say about the New Testament ; he has an intimate knowledge of Palestine and its life in the time of Jesus ; and he has a vivid, attractive style, as young people have come to know so well. He has therefore succeeded probably as well as anyone can succeed, for the reader is always constrained to put these modernities by the side of the limpid simplicity of the story as we have it in the Gospels, and to realize that attempts to paint the lily can at best only be creditable failures. Nevertheless, if thousands of people, young and old, who now fight shy of the Bible can only be persuaded to read this book, it will be a great thing for them and for the Christian Church.

More About the Intermediate Department (Teachers & Taught, 1s. 6d.) is a supplement to a previous book on this Department by Miss Mabel Link, who writes a Foreword to the present book. The writers, Misses H. Gill and K. Goodman, are connected with the Graded School at George Street, Croydon, and their experience is evident in their suggestions. A chapter on " Music ", by Miss D. Goodman, sometimes excited our criticism, but probably this was merely due to differences of taste.

The Rev. W. Hendy Cock has spent some twenty-five years either in a Training College or as Director of Religious Education, and this fact adds weight to his *Religious Instruction for Preparatory Schools* (Faith Press, 2s. 6d.). Mr. Cock's method is peculiar, but effective. Each of his fifty-two lessons is prefixed by an account of how some hundreds of children have answered major questions about the subject of the lesson. Their answers reveal mistakes in the teaching, and Mr. Cock's lessons show how these mistakes can be avoided. Mr. Cock, of course, writes from the Anglican point of view, but all engaged in teaching, whether in Day or Sunday Schools, can learn from him.

There is much valuable material in Mr. Valentine Davis's *The School Idea Ancient and Modern* (Allen & Unwin, 6s.) though it would have been better to confine the essay to our own times, the pages dealing with all the preceding centuries being extremely scrappy. Mr. Davis has ideas and courage to advocate them, and his statistics are very useful. It is a relief to turn to a book which treats of education apart from the squabbles of representatives of religion.

Many grown ups will buy *The Greatest Gift* (R.T.S., 7s. 6d.) for the 32 coloured plates by Harold Copping. The book consists of Bible stories retold by Mr. M. Kerr and Miss E. E. Helme, 8 from the Old Testament, and 8 from the life of Christ. Parents need have no hesitation in giving the book to their children.

A King's Champions (Blackwell, 7s. 6d.), by the late J. Sinclair Stevenson, for many years a Presbyterian missionary in India, tells the story of the first four centuries of the Christian Church, and continues *The Friend of Little Children*, and *The Knights of a Great Prince*. Stevenson had a distinct gift in adapting history so that it appealed to young people : he understood them, like Archbishop Davidson, of whom Bishop Palmer (who writes an Introduction) tells us that a small boy said :

I like the Archbishop because he doesn't talk to me as if he was talking to a little boy, but as one Archbishop to another.

A Light to Lighten the Gentiles (Allen & Unwin, 2s. 6d.) is a Christmas Interlude, written and produced by the Inval St. Hilary's School, Haslemere. Written for 17 girls, from 10 to 17 years of age, it contains full instructions, and, we think, would be very effective.

In a little volume that lacks an Index Prof. Louis Cazamian begins a study of *The Development of English Humour* (Macmillan, 8s. 6d.). This volume covers the ground as far as the Renaissance, the chapters being devoted to Old English, Medieval French, Medieval English before Chaucer, Chaucer, and "English and Scottish Humour after Chaucer".

Books on Wordsworth have recently been numerous. Among the best of them must be placed Mr. Herbert Read's "Clark Lectures" (Cape, 10s. 6d.), in which he combines the "debunking" of Wordsworth with acute insight into the poems, incorporating in his criticism the latest research into Wordsworth's life.

Keen Wordsworthians will speedily join issue with some of Mr. Read's dicta :

Wordsworth was a poet, and a supreme poet, for a limited period of about ten years (1797-1807).

In no poet is the distance between their highest and their lowest achievements so great as in Wordsworth.

Wordsworth never came to a position by a theoretical approach. His emotions were first involved: he justifies himself rationally at a later stage.

Nobody can maintain, of course, that William was a nice person. His sensitiveness to criticism, and his treatment of Coleridge, De Quincey, and Annette all make lovers of his poems wish they knew less of their writer. The Annette episode was, in Mr. Read's view, central in Wordsworth's career. It released his emotions, and set him free for his best work, but then finally fixed his detestation of France and the Revolution :

We grow to hate the object of a dead passion, but we do not acknowledge this to ourselves; we transfer that hatred to things associated with the dead passion.

Readers of that excellent journal, the *Yale Review*, have already met the substance of the sketches in *Four Contemporary Novelists* (Macmillan, 8s. 6d.), the work of the Editor, Professor Wilbur L. Cross. The four novelists are Conrad, Bennett, Galsworthy, and Wells, the latter disguised in his full name, Herbert George Wells. The essay on Bennett is the shortest, and perhaps the best, of the four. We are introduced to a significant statement made by Epstein about Conrad :

I shall always remember his eyes; they were full of a life-time.

The fact that Madame Sigrid Undset's *The Son Avenger* (Knopf, 10s. 6d.), now translated from the Norwegian, is the concluding volume of a tetralogy, need not deter those who have not read the three preceding volumes from beginning it : these volumes are summarized on the flap, and give a sufficient basis for approaching and understanding the last instalment. Once more Madame Undset writes of fourteenth century Norway with wonderful power and realism. She deals with people of strong passions living a primitive life, and it is easy to see why she has been awarded the Nobel Prize in Literature.

No Englishman writes of India with more knowledge, sympathy, and insight than Mr. Edward Thompson, and his novel, **A Farewell to India* (Benn, 7s. 6d.), should not be missed by readers who like a good story or by any who want a vivid first-hand account of life in India to-day. Himself

an ex-Principal of a Bengal College, he is able to describe with authentic detail the life and work of his hero :

With your students sullen and touchy almost to the point of insanity, prepared to quarrel with a phrase of Wordsworth's long ago, ready to find insult in a look, education was an absurdity.

We see the strain on the mind of the missionary working in such an atmosphere, and the need and the difficulty of extreme self-restraint even in those who have spent their lives in the service of India. We see Gandhi, too, and "non-cooperation" at work on students and others, as well as the activity of those to whom non-violence is anathema.

Mr. John Oxenham's *Cross Roads* (Longmans, 1s.) is a beautiful little story telling of four meetings between a shepherd boy and a Babe, a robber and a Teacher, two who were crucified, and the final meeting of all.

Now at Eve (Mathews & Marrot, 4s. 6d.) contains the poems of Mr. Evan J. Thomas, who died last year at the age of 26. His life reminds us of that of David Gray, who was 23 when he died. Here are Mr. Thomas's "If Death Came to me Now", written in his last illness, and David Gray's "Sonnet".

If death came to me now
With bland and hourless brow
Saying, take from your store
Of memories, three, no more,
Take, and begone.
How should I pick and choose
From myriads one?
Or know with prescience sure
What I should fear to lose.
I could not arbitrate
When death stood at the gate
What memories to forego.

If it must be; if it must be, O God!
That I die young, and make no further moans;
That underneath the unrespective sod,
In unescutcheoned privacy, my bones
Shall crumble soon—then give me strength to bear
The last convulsive throes of too sweet breath!
I tremble from the edge of life to dare
The dark and fatal leap, having no faith,
No glorious yearning for the Apocalypse;
But, like a child that in the night-times cries
For light, I cry; forgetting the eclipse
Of knowledge and our human destinies.
O peevish and uncertain soul! obey
The law of life in patience till the day.

Mr. Thomas lived on the bleak Yorkshire slopes of the Pennines, in country much the same as Haworth, and it has got into his soul and into his verse.

Bleak roads I love, without a tree,
Or hedge, or bush, on either side;
No softly-coloured scenery,
Only a bare-backed countryside;
Hard-ribbed as any skeleton,
Of its corruption emptied dry;
Washed by the wind, bleached by the sun,
A land whose window is the sky.

EDITOR.

One of the most interesting and valuable of the Copec Reports was that entitled "Historical Illustrations of the Social Effects of Christianity". In *The New Commandment*, one of the new ventures of the Church Historical Society (S.P.C.K., 6s.), Dr. C. S. Phillips has independently rendered a similar service, but in naturally greater detail, for the first five centuries. His work is marked by a wide and deep knowledge of the relevant sources, by judicious arrangement, and by lucidity of style. As an investigation of "the social precept and practice of the ancient church" it can be unreservedly commended both to students of Early Church history and to the happily increasing number of Social Gospellers.

The Gospel Foundations, according to the Bishop of Wangaratta in the Moorhouse Lecture for 1928 (S.P.C.K., 5s.), are *Mark* and *John*. *Mark* was written at Antioch in 43 A.D. at the instigation of Barnabas, who desiderated a written gospel for the infant church in that city. It was read by Paul and had a great deal to do with making him a missionary and in shaping his message, so that the alleged Paulinism in *Mark* is really Markism in Paul. The Fourth Gospel is the work of the son of Zebedee, on whose preaching Q is dependent. These novelties of criticism are interwoven by Dr. Hart with a good deal of material that will be found helpful for devotional reading and expository preaching. The author's predilection for the prefix "St." leads to some confusion between the Baptist and the Evangelist on pp. 101ff.

A. J. GRIEVE.

Dr. Clovis G. Chappell's *The Sermon on the Mount* (Williams & Norgate, 5s.) contains seventeen addresses on the Sermon on the Mount. They are good addresses, with a very real expository gift. Homely, racy, touched with genial humour, and with a faculty for illustration, they remind me of F. B. Meyer at his best. Their strong American flavour will not make them less welcome to the English reader. I suppose it is true, as Dr. Chappell says, that if Jacob

had been in the dry goods business instead of handling live stock, he would have had no less than a half-a-dozen successful fires during his sojourn with Uncle Laban.

Is it worth while merely attacking a decaying heresy without giving the reader much guidance towards a better doctrine? If so, Mr. Arnold Lunn's *The Flight from Reason* (Eyre & Spottiswoode, 7s. 6d.) is a successful book. Mr. Lunn hammers Victorian science all to pieces, in so far as it taught a crude materialism in philosophy, and an equivalent atheism in religion. This is what he calls the Victorian heresy, and describes as "the flight from reason". Mr. Lunn is very impatient, and rightly so, with the oracular and stuffy dogmatism of many of those Victorian scientists towards Christian beliefs. All this part of the book is greatly to the point; but one feels that the author would be more effective, and less open to reprisals, if he were a little less disputatious. There is an apologetic which makes men prepare for battle, and it is not the best. As I understand him, Mr. Lunn wants us to begin again with St. Thomas Aquinas. That is all very well; but when you ask Mr. Lunn what his own actual views are, say, of evolution, or of psychical research—to which he devotes a long chapter—he pleads a kind of agnosticism and disclaims being a scientist. The main contention of the book is sound—that Victorian science got out of its depth when it turned theologian and philosopher. But when all is said, the real interest to-day is in the newer trend of science, and about this Mr. Lunn says comparatively little. The book is cleverly written, despite here and there a seeming perversity, e.g., in its treatment of Prof. Julian Huxley.

Prof. Tobias Dantzig, of the Maryland University, has written brilliantly in his *Number* (Allen & Unwin, 10s.), on the development of modern mathematical ideas. He assumes in his readers only a Grammar School, VIth Form, knowledge of mathematics, but I am afraid it requires a rather more advanced gift for mathematical method to follow all his arguments. The line taken is, in the main, historical, and a fine story; Prof. Dantzig makes of it all; mathematics seems to get almost a human face. Those who want to understand the new mathematics, and to get clearer working ideas of this exactest of the sciences as it is to-day, and to see a little of its relation to such modern doctrines as "Relativity" and "The Quantum Theory," will find guidance and much real help in this book. Ultimately it is to mathematics that all science is turning; and one feels that Prof. Dantzig's penultimate chapter, on the anatomy of the mathematical infinite, is likely to take the conceit out of most of us. This is a very readable book on a difficult subject. It is a book of distinction.

In saying this, one feels all the more what a pity it is that the author should seem as impatient as he does with theology and religion; much as if theology were little better than a science in decay. Is it not time we ended this wearisome strife between science and religion? But we shall never do it until the scientist, equally with the theologian, is animated by the right spirit. Mathematics is, among all the sciences, perhaps the greatest and the most freedom-loving; and those who follow it must be magnanimous and freedom-loving too.

Unfortunately, the late Mr. T. A. Bowhay's *Spirit* (Routledge, 5s.), suffers from discursiveness. It is a series of talks, given in 1918 to a circle of friends, on the meaning of Christianity, and one feels it would have gained in force by revision and rewriting. But the book has real value, revealing as it does a mind of rich spiritual compass, and an interesting and gifted personality. Mr. Bowhay speaks of himself as a loyal Church of England man, but his view is not ecclesiastical; it is rather the mysticism of the spirit's inmost life—"Knowledge must go further than the rational mind; it must become living in life's own unity." There is much here that is helpful and searching, though the freshness of the author's interpretations is sometimes spoilt by odd individual opinions (e.g., The Pope was the first Dissenter!), and tags of a very literal orthodoxy.

A Venture of Faith (Blackwell, 1s.) is the doctrine of the Trinity re-interpreted and re-stated by the "Parson in the Street" for the "Man in the Street".

A. T. S. JAMES.

With an industry worthy of a better cause, Mr. G. A. Gaskell continues his painstaking efforts to interpret ancient literature in the light of Gnostic philosophy. In *Hellenic Scriptures Interpreted* (Daniel, 7s. 6d.), among other examples, the First Book of the *Iliad* is ingeniously transformed into a dull disquisition upon the experiences of the human soul. For our own part, we prefer the warm human blood of the poet to the bloodless categories of his interpreter.

E. J. PRICE.

At last! A sane, balanced book on modern psychology by one who knows the terrain and knows where he himself is in it. Mr. J. H. Badley's *The Will to Live* (Allen & Unwin, 10s. 6d.) has given us undiluted pleasure from the first page to the last. Mr. Badley has brought to the making of this volume competent knowledge, an unusual gift of clear exposition, and a pleasant easy style, and the plain man who wants to know the main outlines of the way in which his mind works will find in this book most of

what he needs to know stated in terms which he can easily understand. We are particularly grateful to the author for the cognizance he has taken of the most recent movement in psychology in Germany—the *Gestalt Psychologie*—which has so speedily corrected the naïve excesses of Freud and Jung. The method is descriptive and expository rather than critical, though obviously the apparently simple judgments of the author are the result of much study and keen critical evaluation. Our cup of gratitude is filled to the full by a bibliography and a competent index.

Of all tasks which the research worker in social science is called upon to undertake, few are harder than the reconstruction of the history of the great Trade Unions of to-day. The original minute books of the smaller Trade Unions, out of which the larger national organizations grew, are in many cases completely lost, and the early origins can often only be precariously reconstructed from scattered and, often, not too scrupulously unbiased, hints in the newspapers and periodicals of the day. In *The History of Trade Union Organization in the North Staffordshire Potteries* (Allen & Unwin, 10s. 6d.) Mr. Warburton has overcome his difficulties with singular success, and the result is an extremely readable and useful book, which should be of great value not only to those engaged in the pottery industry, but to all students of the social evolution of the last 100 years. He tells the story simply and straightforwardly, and, what is rarer in books of this kind, he holds the scales of justice with an absolutely even hand. The volume will serve admirably to fill up and implement the all too scanty references to the potters in the works of Mr. and Mrs. Hammond and of Lord Passfield. We have only one little grumble; the proof reading, especially in the matter of punctuation, has been somewhat perfunctorily done, and we have noticed misprints on pp. 73, 115, 133, and 181.

B. C. FLOWRIGHT.

Dr. Raymond Calkins's *The Holy Spirit* (S.C.M., 5s.) is a series of popular addresses on Christian life and experience, viewed as the product of the Holy Spirit. It makes no contribution to the theology of the subject, but it is pleasantly written, and contains many suggestive illustrations.

Miss Grace Saxe's *Studies in the Book of Genesis* (Pickering, 1s. 3d.) is a rather copious pamphlet, with Suggestions for Teachers, Questions, Diagrams, etc., conceived on wholly conventional and non-critical lines.

The Dream and the Vision: or, A Dream Concerning the Prophecies of Isaiah, Having Regard Especially to the Lord's Second Coming, by "Theophanes" (Bale, Danielsson, 7s. 6d.), is a curious book. It is a wandering rhapsody based on a dream of the author's, in which it is difficult to trace any consecutive meaning. No useful purpose seems to be served by the publication of such a book, for which the only epitaph is: "He meant well".

H. WHEELER ROBINSON.

REPRINTS, NEW EDITIONS, ETC.

W. M. MACGREGOR. *Christian Freedom*. Hodder. 8s. 6d. First published in 1914.

A. CALDECOTT and H. R. MACKINTOSH. *Selections from the Literature of Theism*. Clark. 12s. 3rd edition. Janet and Martineau have been dropped, Ward, Sorley, and Otto added.

G. G. COULTON. *Ten Medieval Studies*. Cambridge Press. 12s. 6d. Previously issued in 1906 and 1915. Three studies, now out of print, from the second series are added. Characteristically thorough and vigorous.

ÆLFRIDA TILLYARD. *A Little Road-book for Mystics*. S.C.M. 3s. 6d. Revised edition; previously published by the Faith Press.

H. L. HUBBARD. *Self-training in Mysticism*. Christophers. 4s. 6d. 2nd ed.

- MARY AGNES HAMILTON. *Thomas Carlyle*; JAMES JOYCE. *A Portrait of the Artist as a Young Man*. Cape. 3s. 6d. each. ("Travellers' Library").
- B. M. HANCOCK. *Preparation for Holy Matrimony*. Allen and Unwin. 2s. 2nd edition, revised and enlarged.
- R. V. STORER. *Sex and Disease*. Bale, Danielsson. 4s. 6d. The 4th edition of "A Contribution to National Health" which has passed through three editions in Australia since 1929.
- JOHN DONNE. *Poems*; RICHARD BAXTER. *Autobiography* (J. M. Lloyd Thomas's Abridgment); A. QUILLER-BOUCH. *Hetty Wesley*. Dent. Everyman's Library. 2s.
- JOHN OXENHAM. *The Man Who Would Save the World*. Longmans. 1s.

ALSO RECEIVED.

- J. C. H. HOW. *Personal Discipleship and the Way of Prayer*. This book, by the Rector of Liverpool, is recommended by the Bishop of London for Lenten reading.
- R. W. THOMPSON. *The Friendship of Jesus*; E. J. BARSON. *Youth and Religion*. Stockwell. 2s. 6d. each. Sermons.
- H. PICKERING. *Soul Food*. Pickering. 3s.
- J. F. GRAY. *Excellent Thoughts*. Pickering. 2s.
- J. F. WORSLEY-BODEN. *God and the Modern World*. Blackwell. 6d.
- T. B. WALTERS. *Charles T. Studd*. Sharp. 2s. 6d.
- ELIZABETH SHARPE. *Thakore Sahib Shri Sir Daulat Singh of Limbdi, Kathiawar*. Murray. 7s. 6d.
- THEODORA HORTON. *Another Sheaf of Stories*; T. VIVIAN REES. *The Star Ladder*. N.S.S.U. 2s. 6d. Talks to young people.
- EDMUND HUGHES. *Seasonal Variation in Man*. Lewis. 6s. The author, a medical man, propounds the theory that in the human frame there is the expectation of seasonal inactivity corresponding to hibernation in animals.
- ANNA FREUD. *Psycho-analysis for Teachers*. Allen and Unwin. 3s. 6d. Four Lectures.
- The Little Bible*. Oxford Press. 2s. 6d. Selections made by a Leicestershire Committee, with an Appendix for Teachers and Parents.

LECTURES, PAMPHLETS, ETC.

- KARL BARTH. *The Christian Life*. S.C.M. 1s. An Exposition of *Rom.* 12¹.
- A *Scheme of Christian Education*. Indep. Press. 3d. Ministers and teachers should see this scheme, prepared by the Young People's and Social Service Committees of the Cong. Union.
- C. E. RAVEN. *Looking Forward*; V. F. STORR. *God in the Modern Mind*; F. UNDERHILL. *God in Worship*; C. F. D'ARCY. *God in Science*; A. A. DAVID and M. B. FURSE. *Marriage and Sex*. F. T. WOODS. *The Faith and Witness of the Church in This Generation*. Nisbet. 1s. Lambeth Series.
- HAROLD TEMPERLEY. *Research and Modern History*. Macmillan. 1s. An excellent "Inaugural".
- H. M. DODD. *The Sunday School Pianists' Handbook*. N.S.S.U. 1s.
- A MISSIONARY SECRETARY. *Education and the Missionary Task*. 6d.; J. W. LINDSAY. *The Life of a Non-Professional Missionary*. 6d.; K. G. GRUBB. *The Need for Non-Professional Missionaries*. 3d.; T. WARREN. *Straws on the Stream of Islam*. 3d.; World Dominion Press, the last three being reprints of articles.
- EDWARD SHILLITO. *Colonists of Heaven*. L.M.S. 6d. The Annual Report of the L.M.S. in brief form.
- RENDEL HARRIS. *Runnymede*. Heffer. 2s. "Sunset Essays".
- H. L. GOUDGE. *The Question of Contraceptives*. League of National Life. 1s. A Lecture to Clergy.

PERIODICAL PUBLICATIONS.

The Holborn Review (Jan.). Two valuable studies of the Lambeth Encyclical and Reports are by the Revs. A. L. Humphries and H. J. Taylor. Prof. Humphries also reviews the Rev. L. S. Peake's biography of his father. Among the other articles are the Rev. H. J. Flowers's "The Ethical Teaching of the Old Testament", and the Rev. S. A. Barron's "The Nature of the Physical World". Mr. S. L. Ricardo's little paper, "A Problem in Understanding", shows how great is the colour bar against the Negro.

The Hibbert Journal (Jan.). This issue contains much strong meat for the philosopher. He will perhaps be best repaid by Dr. E. S. Drown's "Christian Theism and Time", and Prof. C. J. Keyser's "Humanism and Pseudo-humanism". Mr. Aldous Huxley and Dr. M. Kaye deal with "Grace, Predestination and Salvation" and "Forgiveness", respectively. Prof. B. W. Bacon's "The Mythical 'Elder John' of Ephesus" is characteristically forceful. It is a pity that Miss Whiting's "The Learned and Virtuous Lady Bacon" was not brought into relation with the Puritan life of the period. Dr. Moffatt contributes the "Survey of Recent Theological Literature."

The London Quarterly (Jan.). Dr. W. F. Howard's "Modern Biography of Jesus" is a good summary. Dr. E. S. Waterhouse's subject is "Psychoanalysis: A Success or Failure", and Dr. Waldo H. Dunn's "The Centennial of *Sartor Resartus*". Mr. E. E. Kellett on "A. S. Way" is good, and Mrs. Watkins's "Our Passion Play, From Behind the Scenes" very racy.

The Baptist Quarterly (Jan.). Dr. W. T. Whitley usefully describes Bunhill Fields; Mr. S. J. Price concludes his study of Baptist Trust Deeds; the Rev. W. Olney discusses "The Place of the Evangelist".

The Modern Churchman (Dec.-Feb.). The chief articles are the Bishop of Birmingham's "Heredity and Predestination", the Rev. J. S. Bezzant's "The Birmingham Rebels", Mr. H. F. D. Sparks's "Advent Teaching in the Gospels", and Sir F. Younghusband's "God and the Universe". The editorial is alive and courageous.

The Green Quarterly (Jan.). This Anglo-Catholic quarterly is skilfully edited. Its articles, however, are on the shorter side and sometimes, as for example, in Mr. Kenneth Ingram's "Mr. Wortle Visits the Future", the reader just gets started when the instalment ends. The Rev. G. D. Rosenthal's "Religion and Amusement" ought to be read.

The Church Quarterly Review (Jan.). To the Bishop of Gloucester's article we refer elsewhere. Perhaps the most important contribution is Canon Danby's "The Cultural Aims of Zionism", and the most interesting Dr. W. H. Rigg's "Religion and Laughter". Very readable are the Rev. R. H. Gibbon's "Henry Kingsley" and the late Dr. W. H. Hutton's "Two Unfamiliar Plays". Dr. V. Burch writes on "The Myth of the Lost Tribes of Israel".

The Expository Times (Jan.-Mar.). Principal W. M. Macgregor outlines "The Task of a Theological College", while Dr. Lofthouse in "Moral Problems of To-day" discusses "Wealth". Dr. Moffatt writes on various "Letters to Women on the Christian Faith", while in the series of "National Contributions to Biblical Science" Dr. Siebens deals with "The Contribution of France to O.T. Science". Dr. H. R. Mackintosh's "Our Religious Doubts and How To Treat them" is worth reading. A Congregational contribution is Dr. T. Yates's "The Romance and Realism of the Gospel".

The Friends' Quarterly Examiner (First Month). A varied and interesting number, in which "From the House of the Four Winds" is followed by Charles R. Murphy's "Thoughts in a Quaker Meeting", Frank Talbot's "The Society of Friends and the Youth Movement", Mary E. Pumphrey's "Shakespeare's Birds", Horace G. Fleming's "The Educational Settlements Association Retrospect, 1914-1930", and A. P. Jenkin's "Gathering Together".

Bulletin of the John Rylands Library, Manchester (Jan.). Most readers will turn first to Dr. Powicke's account of unpublished correspondence between Richard Baxter and John Eliot. Several articles deal with the medieval period.

Professor Charlton discusses "Shakespeare's Recoil from Romanticism". Dr. Mingana concludes the translation of "The Apocalypse of Peter".

The Search (Jan.) is a new quarterly edited by E. J. Langford Garstin and Hugh J. Schonfield, published by The Hogarth Press (2s. 6d.; 10s. a year post free). It "aims at presenting its readers, in a form as readily assimilable as possible, with the researches and conclusions of modern scholarship in the domains of Religion, Philosophy, Science, Literature and Art". The articles in his first number will appeal, we think, to a very limited circle. The chief of them are Dr. Nicholson's "The Mathnawi of Jalalu'ddin Rumi: The Qur'an of Persia and its Author", Dr. Gaster's "The Son of Man and the Theophany in Daniel, Ch. vii. : a new interpretation", and Dr. Eisler's "The Anti-Marcionite Prologue to the Fourth Gospel". An article of a lighter kind is Mr. N. V. Dagg's "Josef Holbrooke and his Music".

The British Journal of Inebriety (Jan.). A large part of the journal is devoted to reviews. Dr. M. Critchley's account of the drug mescal is very informing. Dr. E. Miller writes on "Psycho-Pathological Aspects of Alcoholism".

The International Review of Missions (Jan.). The Editors present the ever-valuable annual survey, that of India being especially full. Dr. J. R. Mott's "Strengthening the Home Base" is also useful, and among other articles are Prof. H. Mark's "A Psychological Justification for the Gospel Message to India" and Mr. Stanley Sowton's "Taking Trouble to Save Trouble".

World Dominion (Jan.). The "Startling Home Truths" in this issue concern many lands at home and abroad. "Evangelize! Evangelize!" is the policy of his journal, as it shows the work waiting to be done, and the way energy is often diverted to educational and other tasks. Several articles deal with the situation arising from the Chinese Government's prohibition of religious instruction in the schools. Mr. K. G. Grubb's "The Need for Non-Professional Missionaries" is effective propaganda.

The Evangelical Quarterly (Jan.). The Editors, Dr. Mackay and Dr. Maclean, are responsible respectively for "Positive Reasons for Believing that the Bible is the Word of God", and "Light on Ancient Scotland". Among other articles are Dr. Muller's "Reformed Theology as a Guardian of the Pure Gospel" and Dr. Grosheide's "The Synoptic Problem". Those responsible for this journal do doubt really believe that, in the words of one of their reviewers, "the first grade scholarship, that of the men of research, is increasingly upon the fundamental side".

The Harvard Theological Review (Oct.). Mr. A. D. Nock writes on "A *Diiolecta*" and Mr. R. P. Casey on "Two Notes of Valentinian Theology".

The Yale Review (Winter). Herr Hyalmar Schacht discusses "The Pan-European Problem", and Mr. Leo Wolman "Unemployment". In "Salvation by Intuition" Miss K. F. Gerould pirouettes round humanism. Mr. Lucien Price tells of a visit to Romain Rolland; there is a long poem, "Nicodemus", by Mr. Edwin Arlington Robinson, and a story by Mr. Paul Horgan.

The Review and Expositor (Jan.). English contributors are well to the fore, in addition to the continuation of the Rev. H. J. Flowers's commentary on *ecclesiastes*, we have Dr. W. T. Whitley's "Conferences on Re-union", and the Rev. A. D. Belden's "The One Indispensable Belief". Dr. C. H. Nash writes on "Paul's 'Thorn in the Flesh' in its Bearing on his Character and Mission."

Anglican Theological Review (Jan.). Although within rather narrow limits, this journal does excellent work. Very useful articles are Dr. G. A. Barton's "The Person of Christ in the Modern Literature Concerning His Life", Dr. Aston's "Professor Bacon's *Studies in Matthew*", Mr. N. W. Lund's "The Influence of Chiasmus upon the Structure of the Gospels", and Prof. Rudolf Otto's "The Lord's Supper and its Celebration According to Evangelical Principles".

The Biblical Review (Jan.). The Biblical conservatism of this journal does not mean that it has not something useful to say, its section entitled "The Review" being specially useful. The most valuable article is Dr. A. T. Robertson's "New Ideas and Methods of Study in the Greek New Testament".

DISCUSSIONS.

MISSIONARY POLICY.

A correspondent in a recent issue of *The Congregational Quarterly* asks that the attitude which the Rev. Roland Allen takes up in his criticism of the recent Jerusalem Conference might be more fully explained. This is difficult to do save by going back to origins and arguing out the present position of the missionary enterprise of the Christian Church, many aspects of which Mr. Allen has been challenging for a number of years. If I understand him aright, his position is somewhat as follows :

The weakness of Christianity has always been in its rank and file. This is equivalent to saying that human nature finds it hard to rise to the demands of the Gospel. Churches, Catholic and Protestant, have sought to make it easier for the multitude to reach some definite standard. This standard they have more or less fixed for admission to their membership. Relative to that life which the disciple of Christ is called to live, as depicted in the New Testament, it is a low standard. Very many can reach it and be recognized as good Church members without being remarkably good Christians. The mass resistance of such Churches has never been able to withstand persistent pressure from without. Hence, the militancy of Islam wiped out many Churches, and the political aspirations of the Roman Empire virtually enslaved the great Church of the West. Where for other and special reasons Churches survived extinction, as in Abyssinia, Egypt, Armenia, Syria, and India, they became spiritually moribund though ecclesiastically alive.

The vitality of Christianity is shown by the fact that at the darkest hour its true life broke forth in that partial emancipation which we call the Reformation. It was, however, a very dead organization which had to be reformed, and like all reactions it emphasized some great truths and neglected others. Nevertheless, its attitude was one which had the certainty of further enlightenment and growth, yet it was long before it woke up to its missionary vocation. The pre-Reformation Church had indeed a missionary propaganda after its own nature, the results of which are seen to-day in South and Central America, where it is generally agreed that it would have been better if the Christian priest had never gone. The story of the early efforts of that Church in Ceylon, Japan, and China, makes sad reading.

The older Churches of other lands to which we have referred did not exhibit any marked missionary zeal. There are brilliant exceptions, such as the efforts of a few priests of the Egyptian Church to bring the Gospel to Abyssinia. But the Abyssinian Church never became a missionary Church. There is the story of how the Nestorian Church in the fourth century carried the Gospel across Central Asia until it was swept out of existence by the advance of Islam.

The history of missionary effort among the Reformed Churches was, to begin with, not that of the Church as a whole, but the result of the devotion of a few men. In most cases the Churches did not even respond to the call to send out these volunteers, but little groups of like-minded men took up the challenge of the few who felt called to go, and formed Societies for the purpose of sending them forth and maintaining them.

Only when missionary work had been well-established did some Churches make it an integral part of their organization, and to this day many of the largest Societies, though supported and directed by members

of particular Churches, are not a part of the official organization of these Churches.

What then is the practical bearing of this upon present-day missionary work?

So long as any great Church is content to let the missionary activities of a group of its members be the responsibility of a Society, it is failing in its own primary duty. If there is anything which would justify us in saying that the Churches, as we know them, are largely man-made institutions, this fact would do so. A Church that is not first of all missionary will have difficulty in showing the world that it is a true Church of Jesus Christ, and it should examine itself to see wherein it has fallen so far short of the first requirement of such a Church.

The Church as a whole is content to allow its missionary duty to be discharged by Societies, and then to see the Society delegate its responsibility to a group of paid missionaries. The great duty which in the first instance belongs to every individual member of a living Church is, therefore, altogether inadequately disposed of by thus delegating corporate responsibility and deputing paid agents.

Is it any wonder then that Missions limp along—enterprises which in spite of all they have done, are yet inadequately supported financially and almost completely neglected spiritually by the Church as a whole? The world-wide witness of such agents is almost fatally crippled before the work is well begun, and bears little relation to the material and spiritual resources of a world-Church which, if it were truly alive to its missionary duty in all its membership, could in a very short time blaze its witness effectively throughout the whole world.

Missionary Societies and paid deputies are but a second best way of propagating the faith of Jesus Christ. It is the best we can do in face of the almost universal failure to realize the primary necessity that every Christian should be a missionary. Think what a realization of this necessity has done for Islam—and it has little to preach and little to give compared with Christianity. Our missionary Societies and paid agents, foreign and native, are, therefore, witnesses to the failure of the mass of Christians to realize a fundamental duty, a duty which if it had been adequately realized would have avoided many past disasters, and would have adequately faced the gigantic need of the world.

To-day this dis-united, delegated enterprise stands well-nigh paralysed before the great systems of non-Christian thought. Hinduism entrenches itself in its citadels, Islam offers a practically unbroken front, Buddhism a cold indifference, and materialism and atheism extend their sway. Some measure of progress is made among the depressed classes, aboriginal tribes and pagan savages, but when the agents of Societies come up against the great systems of ethnic religions, they meet what has so far proved a dead wall, against which such half-hearted and totally inadequate efforts make but slow progress.

The total foreign missionary effort of Protestant Christendom to-day is tragically unworthy of the great Church of Christ. Can we for a moment think that He anticipated that we—His followers—would go forth thus feebly into the world? The majority of Christians still hold back from the enterprise. They are not persuaded that it is really their responsibility. The enterprise is left to the care of a few in the Churches who are interested, and their cry is ever that they are not adequately supported, even in that relatively small degree in which they are committed to the task.

A missionary Society, therefore, acting in place of a Church, is in a difficult position, and those which act for no Church, but only on behalf of an ill-defined body of supporters, are in a worse position. They are attempting the tremendous task of making up for the failure of the Church as a whole. The Church's foes are those of its own household. The Societies exist as a protest, and suffer in many ways because of this. They cannot hope to do what the whole body of Christians which they nominally represent is failing to do. The enterprise is crippled from the start. Hence, many of their greatest difficulties. This, the primary enterprise of the Christian Church receives most inadequate financial support. It quite fails to receive adequate spiritual support. It drags for want of faith and prayer. There is no commanding vision which at the same time drives the ordinary Christian to the same task at his own doors, namely, that of winning men to Christ. What we neglect here we cannot expect our deputies to be greatly successful in doing abroad. It cannot be done as it might have been done. Just as we endeavour to transplant our educational institutions, medical institutions, schemes of rural uplift, human betterment, and the like, in an alien environment, so also we carry with us *our* spiritual standards and *our* Churches. It is not surprising that evangelistic zeal is so conspicuously absent in great sections of the Mission Field. The native Churches are merely copying us. They see that our Missions are becoming more and more interested in and absorbed by material objects, such as better bodies and better minds, and that many missionaries themselves are not the fervid apostles of a great hope and of holy living as they might be led to expect from reading the New Testament.

Is it any wonder that many really think that we are more interested in health and human welfare than in their spiritual regeneration?

It is from this point of view that we can to some extent understand the criticisms of the missionary enterprise which to-day are being made by the Rev. Roland Allen and others. He has gone back to first principles and judges what he sees in the light of them, and we stand judged. It is difficult, if not impossible, for him to be constructive when, so far as he sees, there is nothing to reconstruct, and as a prophet he cannot suggest how to patch things up. He would have us go back to first principles also and give effect to them.

He would be the first to admit that the leaders at the Jerusalem Conference made the best they could of a difficult situation as things now exist. The problem is this: can we stem the tide which leads us ever further away from first principles? In face of the challenge of half a world which has not come within the sound of the Gospel, and of great systems of non-Christian thought which offer practically unbroken fronts to all our efforts, can we recover the New Testament vision and align ourselves with its principles?

The question is asked, is the whole enterprise commensurate with the spiritual resources even now at the disposal of Christians everywhere? The only answer is that it is not; the task of making it so, is the whole task of making the Church of Christ a living, self-propagating, spiritual fellowship.

This point of view has its great value when we study the missionary enterprise as it exists to-day. We may not all be prophets, but we can receive the prophet in the name of a prophet and so receive the prophet's reward. We can see how better to put first things first, and re-think much of what we are doing in the light of first principles. What is shaken can be removed, that what is enduring may be firmly established and more faithfully pursued. With such a hope we can welcome even the wounds of a friend.

ALEXANDER MCLEISH.